

T H E  
LONDON MAGAZINE.

JULY, 1732.

*A View of the Weekly ESSAYS and DISPUTES in this Month.*

*London Journal, July 1. N<sup>o</sup> 679.*

*True Greatness.*



**HAPPINESS** (says Mr. Osborne) depends upon *right Action*; and as the *Passions* are the general Springs of *Action*, and are increas'd or diminished as they are fed by *Opinion*, we are most highly concerned to have *right Opinions* of Things. If we have *wrong Opinions* of Life or Death, Fame or Infamy, Courage and Cowardice, Virtue and Vice, Pleasure and Pain, Love, Ambition, Power, Wealth, or Greatness; our Pursuits will be necessarily wrong, and our End Misfortunes and Troubles.

Power has been almost universally counted *Greatness*: Tho' neither Power, nor *Wealth*, nor *Knowledge*, nor all united, can make a *Great Man*; nor are in any other Sense great, but as they are greatly *subservient* to *Goodness*. For *this* is the only Foundation of true *Greatness*; and he alone is a *great Man*, whose Heart is strongly disposed to Acts of *Humanity* and *Benevolence*, and who has *Fortitude* enough to do his Duty in all *Circumstances* of *Life*; who acts for

the Good of Mankind as long as he is able, and then gloriously and happily falls with falling Virtue.

Consider *Cæsar*, and many others who have pass'd for *great Men*, by this Rule, and, notwithstanding their fulsome *Panegyrist*s, all their *Greatness* falls at once. Where was *Cæsar's Humanity*, so much talked of, who could stay 10 Years in *Gaul*, to butcher a Million or two of Men, and then bring home an Army of *Romans*, flushed with Victory, to enslave *Rome*? When such a Man as this saved a few Enemies, 'twas not thro' *Humanity*, but *Pride*, and *false Glory*.

*Cato* and *Brutus* would have fully answered our Character of the truly *great Man*, had they been as great in *Suffering* as in *Action*, and died as greatly as they liv'd: But dying by their own Hands, because *Cæsar* had destroy'd the Liberties of their Country, they shew'd rather a *sullen Stubbornness*, and *high Pride* of Heart, than true *Greatness*. They had indeed great *Benevolence* and Love of Liberty, but wanted *Fortitude* and *Resolution*, to bear the present State of Things, and wait Events.

In this, our late glorious *Deliverer*, *K. William*, far excelled them; who, tho' he never got a Battle but that of

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the *Boyne*, (after he was King;) was unsuccessful in his Wars abroad, and harass'd by factious Men at home; yet still struggled on, and never deserted the glorious Cause; but, when dying, hastened the depending Bills, especially *that*, on which his Heart was set, for settling the Succession to the Crown in the present royal Family; wished he could live, and head an Army against a treacherous and tyrannical Prince; but yet, greatly submitted to the Order of Nature, and the irreversible Decrees of Providence.

The late *Czar* of *Muscovy* was a great Man, and seem'd raised up on Purpose to form a new People; of Brutes he made Men, and humaniz'd Savages: He travelled about the World, like the ancient Sages, to fetch home useful Arts and Sciences; was skilled in them all, and exercis'd himself in them all; and was, at once, the great Father and Example of Industry. He had, indeed, some Faults; but perhaps such is the Nature of Things in this World, that no great Good can be produc'd without some Evil.

But tho' every great Man must be a good Man, it does not follow, that every good Man is a great Man: Other Qualifications and Abilities are necessary. What is called Learning, viz. the Knowledge of Languages, and the abstruse Arts and Sciences, is not indeed necessary: A Man may be great without any of them, and mean with them all. Lord Bacon, tho' so covered with Learning, that his Sense could not often be seen thro' it, was one of the meanest Men in the World; vicious in Prosperity, and an abject Coward in Adversity.

The Knowledge which is necessary to assist in bringing about great Designs for the publick Good, is the Knowledge of human Nature; which is got by conversing with all Sorts of Men; and a ready and quick Discernment of the Differences and Variety of the Passions. A good Memory is

also necessary to register all the Materials to be used for carrying on extensive Views for the good of Society. There must also be a strong, nervous, manly Eloquence, a natural easy Address, and an Ability, in popular Assemblies, to speak to those Passions, before found out, and to give Reasons for what is intended to be executed. Our great Man must also appear disinterested, be generous and magnificent, and spare no Money necessary to support him in that Power, which is requisite to perfect the Schemes he has laid for the Good of his Country.

Such Men, in high Stations, our own Country has produc'd; and such a Man, when Envy is laid asleep, and Time shall have worn out Prejudices, Posterity will name for me.

Universal Spectator, July 1. N<sup>o</sup> 195.

Of marrying purely for Interest.

E Stiphania to Cleora, says, You tell me you are press'd by your Friends to marry Avarus; and that if I do not assist you, you are in Danger of being teas'd into a Match, to which you have hitherto had the greatest Aversion. I shall not hope to convince them, who seem to be totally bias'd by Interest, and captivated with Appearances, but to fortify you against their Persecutions.

F Divest, then, Avarus in your Imagination, of agreeable Houses, gaudy Equipage, and fine Cloathes; fancy all these transferr'd from him to you; tell me now, Cleora, would you desire one Moment to debate whether you should accept of him for a Husband? I am sure you would not. 'Tis plain then, if you marry him, 'tis not from the Man, but his Wealth, that you propose your Happiness. But can a gay Equipage and splendid Apartments compensate the Want of good Sense or good Nature? or a Shew of Satisfaction make up for the real Want of it? O Cleora! You are not to be told, that Peace of Mind



is the only Source of Happiness; and if all is not calm and tranquil there, all outward Pleasures are tasteless, and void of every Charm. If *Avarus* should make you Mistress of all his Fortune, you see it would not purchase you a Moment's real Enjoyment. But one of his *Turn*, and in the *Decline* of Life, is very unlikely to act so *generous* a Part.

Consider farther, whether 'tis not a Sort of *Prostitution* to marry the Man you disapprove of, for the Sake of his *Fortune*. For, what does she more, who, to support herself in present pressing Want, gives up her Person to the first that will *pay* for it, than she, who, under no such hard Circumstance, but with an *easy*, tho' perhaps a moderate Fortune, gives up herself to the Man she *secretly detests*, for the Sake of enjoying more than she *wants*?

Besides, tho' you might easily quit what the World calls *Diversions*, for the Sake of one, whose good Qualifications would make you ample Amends, in the more agreeable Pleasure of *his Company*; yet, to renounce all these, to be shut up with one so disproportionate to you in *Age* and *Temper*, who neither knows, nor can relish half your *Merit*, is, methinks, a *Punishment* not unlike that of tying the *Dead* to the *Living*.

What Prospect of Happiness can you have, when you consider that *Avarus* will carry you to his House as his *Purchase*? for he can't think he has any other *Property* in you than what he *paid for*. You will be there like one of the *fine Pictures* of his Ancestors, of which he neither understands the Value, nor relishes the Beauty.

Jealousy will be another Source of tormenting Disquietude; this will be *his Plague*, as well as *yours*, and you must expect vast *Unhappiness* from this one Article. Arm yourself then, my dear *Cleora*, against the *Persuasions* of those who would urge you

to a Match, that has nothing to recommend itself to you but this, That for Fortune it is more than you could expect. As *Avarus's Person* (heavy Incumbrance!) must go along with his *Estate*, generously *refuse* the last, since you cannot *approve* of the first: And you will, I doubt not, live to make some Man happy, who shall have all those *Qualifications*, I have heard you say you expected in a *Husband*.

B Weekly Register, July 1. N<sup>o</sup> 116.

Two remarkable Instances of Self-Government.

AFTER shewing that the *Passions* are a useful and necessary Part of our Nature, and are not designed to be extirpated and destroyed, but regulated and governed by *Reason*; he relates the following Facts.

When the great *Scipio* (the Roman General) was pursuing his Conquests in *Spain*, a noble and beautiful Lady became his Captive. He was in the Prime of Life, and had a Relish for Pleasure, and might have used his Slave as he pleased. He was smitten with her Beauty, and acquainted her with it; but she received him with Horror, declared she was pre-engag'd to one of her own Country, and even produc'd her Lover to plead with his potent Rival. *Scipio* heard them with Uneasiness, appear'd irresolute, but condescended to declare his Mind at another Interview. The Time came, the General took his Seat, the Guards attended, and the Lady and her Lover threw themselves at his Feet, all in Tears, under the greatest Apprehension and Perplexity. The Soldiers themselves were moved with Pity; and *Scipio* rising from his Seat, lifted the Lovers from the Ground, joined their Hands, dried their Tears, and made them for ever happy in each other. This was a greater Action than winning a Battle: No Man was great enough to conquer

quer Scipio, but Scipio conquered himself.

The other Relation has something in it shocking and inhuman, at the same Time that it shews great Resolution. Sometime after the Taking of Constantinople by the Turks, a Lady of the Imperial Blood, and of exquisite Beauty, was presented to the Conqueror; who, tho' of a most fierce Disposition, became so fond of his fair Captive, that forgetting the very Name of War, before his only Delight, he wasted two whole Years in the Softnesses of his Seraglio. His Army, which till then had never been out of Action, first began to wonder, then to murmur at his Indolence, and at last even mutinied under the Walls of the Seraglio, calling aloud to be led out to War. The Sultan Mahomet ordered a grand Divan to be immediately called, to which all the Officers of the Janizaries were summon'd, and he himself joined them, leading in a Lady veil'd in his Hand. Then with a furious Look he demanded, what Right they had to trespass upon his Pleasure? He told them he was their Emperor and Lord, and they his Slaves, who were not to dispute but obey. Nevertheless, says he, for my own Sake I'll justify my own Deeds; and then unveil'd the Lady, who appear'd most beautiful, and splendidly adorn'd with Jewels. The whole Assembly look'd away their Rage at once, and nothing was heard but Murmurs of Applause. Are you satisfy'd, cries the Emperor? We are, was echo'd from the whole Assembly: But I am not, rejoins the Sultan, and immediately wreathing his left Hand in the Hair of his innocent Captive, and drawing his Scimitar with his right, he cut off her beauteous Head at a Blow. See! says he to the astonished mourning Croud, See! your Emperor is still Master of himself, and can conquer his dearest Passion when he pleases. Go now, and prepare yourselves for War.

### §. Causes of Unhappiness in Marriage.

Very few marry with right Views; which is the Reason so few are happy in that State. Many marry purely for Interest; but how soon do all their glittering Joys turn to Dross, and grow insipid, or even nauseous! and Home being no longer agreeable, they seek a Happiness abroad, fall into bad Company, and by Degrees into all Vice; by which they contract many Distempers, and so convey a crazy Constitution to their half begotten Children, for which too many shall have Reason to curse them. Others marry purely for Beauty; but how soon will that Flower fade and be no longer grateful! and so the Affections being no more charmed, will be lost; and hence will arise continual Jars and Discords. Others again marry merely to gratify their carnal Appetites; but, alas! how soon do those Pleasures cloy! and 'tis plain, such are guided by their Passions and not by their Reason, the Result is, they seek other Objects to gratify those Desires on. I think marrying merely with this View, is not wholly free from Sin. Again, others marry merely to oblige their Friends: Here is some Shew of Reason, and no doubt we should ask their Advice, and gain their Approbation; but I can't think they have Authority, absolutely, to enjoin it. They are commanded not to provoke their Children to Wrath; and I am sure, if they have the true Spirit of Love, this must provoke them exceedingly. Once more, others marry purely for Fashion-sake; and no Wonder, when they leap into the Stream with such heedless Haste, that they should raise the Mud, and fully all their Joys.

Now where People marry merely with these Views, without any Regard to the Tempers, Virtues, and Agreeableness of their Partners, how can it be expected but that they should dis-



disagree, and be unhappy, and fall into vicious Courses? But if they would chuse such Mates, whom they could entirely love, with whom they could maintain an inviolable *Friendship*, and most agreeably spend their Time; Vice would have a great Check as it were at the Spring-head;

*The world would learn to live by virtuous rules,  
And marriage be no more the jest of fools.*

*Applebee's Journal, July 1.*

Of Style or Elocution; from a French Author.

**S**TYLUS was an Instrument, sharp at one End and broad at the other, used to write Characters in waxen Table-Books, or to cancel what was written. From the Instrument the Signification was transferred to the Art of Writing; and was likewise appropriated to Composing: And because a judicious Author should correct as well as write, *Quintilian* prescribes the Use of that Part of the Style which served for cancelling. The sharp End had also its allegorical Signification, for bitter and satyrical Writings.

One Place in *Terence* goes a little farther, where the Word *Style* comprehends a certain Manner of Composing. 'Tis once used by *Cicero* in the same Sense, and afterwards frequently by less famous Authors.

If we were what we ought to be, the Simplicity of natural Speaking were enough to persuade us to Goodness: But as the Vigour of our Innocence has been long since enervated, Art comes in with its Aid, and has in the Schools composed two Sorts of Remedies; the one violent, called the *Moving of the Affections*; the other pleasant, whereby Persuasion sweetly instills itself into the Mind, called *Elocution*; both of them managed not as laudable in themselves, but as necessary to the Infirmities of the Auditors.

*Elocution* is generally divided into

two Parts, *Purity* and *Ornament*; which seems to be his Sense, who prescribes, *Ut Verba sint latina, aperta, ornata: Latina*, that they do not break the Laws of receiv'd Grammar: *Aperta*, by Propriety and Use: *Ornata*, with Tropes and Figures. But if this be all, we cannot rightly call *Elocution, Style*. The judicious Placing of Words and Figures is also necessary. Hence the best Masters recommend *Elegance, Composition* and *Dignity*. Under the first is understood the *Latinism* of the Romans, *Hellenism* of the Greeks, and *Tuscanism* of the Italians, &c. according to the Language. *Composition* expresses the good Placing of Words and Periods; and *Dignity*, the Ornament which the Writing receives from Figures.

In fine, a Discourse should be clear and perspicuous, which is chiefly derived from the Propriety of it; but Discretion must prescribe a Measure, that it be not low and grovelling. Also that Sort of Ornament must be chosen which fits the Discourse: For one Kind becomes the Historian, another the Poet, another the Orator; and all must vary Habit as the Matter requires. Regard must also be had to the Sound and Numbers; for even Prose has its proportionable Numbers, whereof an Ear that has contracted a good Habit is the best Judge: And here 'twere to be wished, that some modern Authors bore more Respect to the Ears of understanding Men. Those also offend in *Elocution*, who form a Discourse made up of Bits, not connected; every three Words a Period; every Period a Sentence, which does not agree with what went before, nor call for that which follows.

*Fog's Journal, July 1. N° 191.*

Proceedings in relation to the Parliament of Paris; with Remarks.

**T**HE King having some Time ago published an Edict in relation

lation to the Bull *Unigenitus*, the Parliament thinking their Privileges lessened thereby, made a Remonstrance to him against it; to which he answered, *That having examined their Remonstrances, he saw nothing therein to induce him to make any Alterations in the Arret of his Council.*

Upon which the Parliament made a second Remonstrance, setting forth, that two Objects of equal Importance had awakened their Zeal, *viz.* the new and unusual Way in which his Majesty declared his Will to them, (*viz.* by Message, not with his own Mouth, or his Chancellor's, to their Deputies, as was always the Manner of his Predecessors;) and the endless Consequences of the *Arret* itself: And here they say, 'We beg Leave to put your Majesty in Mind, that the *Arret* of your Parliament, of April 28, 1731. had only in View the Preservation of the Peace both in Church and State, — to stop the Course of the manifest Contradictions in the Sense and Expressions of your Edicts and Declarations concerning the Bull *Unigenitus*, and to strengthen the dear and inviolable Guardianship of the Royal Authority, which is committed to our Care.'

When the first President, &c. went to *Versailles* to make the Remonstrance, the King answered, 'I have already sufficiently declared my Intention to my Parliament; — I will be obey'd, and I forbid all Remonstrances for the future.' And afterwards he said, 'I persist in all the Orders which I have given to my Parliament: I repeat it to you, and will be obey'd; and this is the only Means they have of recovering my Favour.' Cardinal *Fleuri* and the Chancellor *Dagousseau* said, his Majesty would not suffer the Maxims of his Government to be infringed.

The Parliament being acquainted with this, it was resolved, that the President should make fresh Instances

to the King, that the Parliament should be heard, and should remonstrate in their Names, that the Duty of their Office would not suffer them to submit to what the King required. They had another long Deliberation on this Affair the next Day, notwithstanding the King's Prohibition to the contrary; for it was easy for them to see that the King spoke the Sense of the Ministers, not they of the King; therefore it was resolved again to represent to him the utter Impossibility of the Parliament's continuing in the Conditions they were in, and that they could not reconcile the most essential Part of their Duty with the Obedience the King requir'd of them: And at the same Time they acknowledged, that the supreme Authority was vested only in the Person of the Sovereign.

What passed in these Deliberations being known at Court, the Parliament received a Message from the King for their first President to come to him. When he and the Deputies were come, *Monf. de Maurepas* told them it was the King's Pleasure, that none of their Members should reply after his Majesty had done speaking. Being admitted, the King spoke to them thus: 'This is the second Time you have obliged me to send for you, to signify to you the Displeasure I have conceived at your Conduct.' Then the Chancellor made a Speech, and among other Things said, 'His Majesty commands me to tell you, that all that has been done by you from Nov. 12. last, to this Day, shall be suppressed, as contrary to the Obedience due to his Majesty; and commands the first President, &c. not to summon or suffer any Assembly on Occasion of the present Subject, except only one, for making a Recital, and nothing else, of what passes this Day.' After this, the King said again, — *This is my Will and Pleasure, and do not*



compel me to make you feel that I am your Master. The first President only took the Liberty to answer the King, that they had been forbid in his Majesty's Name, so much as to explain to him the Excess of their Sorrow; — and so they withdrew.

Here we behold, says Fog, the true Sense, and the just Spirit of Liberty, remaining in a Country, where the Thing itself; nay, the very Name, has been long lost; which is infinitely better, than to have the empty Name to boast of, without one Grain of the Sense, the Spirit, or the Substance of it left. The Behaviour of this Assembly for several Years past, puts me in mind of what I have heard of the late Mr. Lawes, who never could prevail upon them (tho' he had the D. of Orleans, then Regent, to back him) to give a Sanction to his pernicious Schemes; which if they had done, he doubted not but he could have stood his Ground: Being asked some Years after, why he had not bribed them, since he had wherewithal, he answered, he had it in his Head, but frankly owned he did not know where to begin. If it be asked, why an Assembly so free from Corruption should not be able to recover their ancient Privileges, and restore Liberty to their Country, since they have the Good-will of the People with them in all their Proceedings; the Reason is plain, they live in a Country where there is a Standing Army constantly kept up.

Craftsman, July 1. N<sup>o</sup> 313.

Remarks on the last Session of Parliament.

D'Anvers says, he expected so busy a Session would have furnished certain Writers with Matter for a Volume of Panegyrick on their Patron, and was surprized to find the whole Merit of that Gentleman reduced to the converting one Tax

into another, of more than equal Value.

A He then falls particularly upon the Author of the Pamphlet about the *Reduction of the Land-Tax*, to which he opposes another Pamphlet, entitled, *The Case of the Revival of the Salt-Duty fully stated and examined*; (see p. 130.) and then with his usual Sneer proceeds thus:

B The third Rejection of the *Pension Bill* might have been descanted on by him [the forementioned Author] for the Honour of his Patron; but perhaps he might be for leaving that to the Pen of that excellent Prelate, who observ'd last Year, that such a Bill tended to render the House of Commons independent of the Crown.

C There was another Bill, for making more effectual the Laws for better qualifying Members of Parliament; which was thrown out: And here the Letter-writer might also have extoll'd the Wisdom of his Patron, who first endeavoured to frustrate the Intent of this Bill by a Clause for qualifying Money'd Men to sit in the House of Commons; which meeting with the just Indignation of the House, he thought fit to withdraw his Question. (See p. 141.)

E Another Qualifying Bill did indeed pass, viz. for the farther Qualification of Justices of the Peace; which I hope will be of good Use: For it is too well known, that the Practices of some Trading Justices, in a certain County, have brought the Commission itself into Contempt, almost to a Proverb.

F The Continuance of the same Standing Army, in the full Enjoyment of a general Peace, is another Topic, which should not have been pass'd over by this Writer.

G He might also have display'd his Eloquence on the Proceedings about the Sale of the late Earl of Derwentwater's Estate; particularly that ever-memorable Reprimand, which distinguished one of the guilty Persons from

from the others; (see p. 98.) and the subsequent Attempt to defeat the *Bill of Resumption*, after the Fraud was fully detected and condemned by the House.

When his Hand was in, he might have mentioned another Article, viz. our Generosity in paying a large Sum of *English Money*, to make up the Deficiency of a *Subsidy*, which *France* was to pay to the King of *Denmark*; but there being Disputes between those two Courts, concerning the Difference between *Danish* and *Hamburg* Money, we thought fit, it seems, to prevent all the bad Consequences of such a Misunderstanding, by paying the Difference ourselves; tho' part of the Money appeared to be deducted out of what had been granted for the 12000 *Hessians*.

Mr. *Walsingham* has given his Patron the whole Merit of the Proceedings against the Managers of the *Charitable Corporation*. Thus much (says *D'Anvers*) I think I may observe, that his Patron did not seem to make the most considerable Figure in that Affair; and if he did not endeavour to stifle the Enquiry, or to screen the Guilty, the Committee were not oblig'd to him for any great Lights, or Assistance in it. He did indeed make some farther Discoveries than any of the Committee, as his Advocate has since explained it, in relation to *Thomson's* Confederacy with *Sig. Beloni* and other *Papish* Accomplices.

Before I conclude, says he, I must supply another Defect of the Ministerial Writers, by taking Notice of that glorious Spirit, which discover'd itself, in both Houses, against the Management of some other Companies: As this will in all Probability come under Examination next Winter, it is to be hoped that the same strict Justice and Impartiality will be observed in this Case, as in the other; and that the *honourable Gentleman* will make the same Declaration, when it comes on, *that whomsoever the Charge*

*shall affect, whomsoever the Imputation of Guilt shall justly fall upon, there it shall rest; that impartial Justice shall have its free Course; and that if he should be found to interpose for any guilty Man whatever, he may be accounted worse than the most criminal.*

He concludes, that as we have found the Pretender's Agents have been working themselves into the *Charitable Corporation*, it should make us a little inquisitive into the Conduct of some other Companies: For if *Thomson* and his Confederates could hope to serve the *Jacobite* Cause with the little Pickings of 5 or 600,000 *l.* what might not others do, or attempt (should they be so wicked) with a Capital of 15,000,000?

Free Briton, July 6. N<sup>o</sup> 136.

#### *Unreasonableness of Imposition.*

THE Interests of Men are involved in their Enquiries, and agitate all their Passions; and Truth or Falshood are esteemed according to the Profit they bring. Every one is willing to have Truth on his Side, and most are hasty to believe it; but what is worse, tho' we cannot deceive ourselves, we endeavour to delude others; and for the Sake of a favourite Point, or darling Passion, Men wickedly adhere to known Falshood, and give it the Semblance of Truth; nor stop here, but impiously impose it on others for the Thing itself; no Matter how; if Fraud will not prevail, Force must. Unlimited Power is infallible Knowledge; Science and Sagacity fly before it; Non-resistance owns, and solid Nonsense crowns it. The Mind thus cramp'd on one Side, struggles to get loose on the other, super-inducing implicit Belief, to make Way for active Obedience. Thus one Man's Will makes War on other Mens Reason. Direful Conflict! when the Issue is, who shall have the Benefit of common Sense,



or the Use of human Understanding.

The Proportion of the human Mind, even to the visible Creation, hath the utmost Disparity, not to mention its infinite Inequality with the System of the Universe. Short is the Reach of Thought, and narrow the Views we take; which are still much shorter than what our Reach will allow: But as the Limits of our Understanding naturally make us uncertain, so the Vanity of our Imagination deludes us to assume an Air of Certainty. Since then we are so liable to Mistakes, very often premising our Prejudices, and Deceptions, for demonstrated useful Truth, and the best Minds admit of such Errors, how ought we to be moderate and diffident; to be afraid of our positive Conclusions, and averse to Impositions on others, whilst we are thus uncertain ourselves!

If we impose on others, we invade their personal Property, and deprive them at once of lawful Happiness, in proportion to their Loss of natural Liberty; and farther, we become directly engag'd for the Fitness and Justness of our Impositions, are absolutely to answer for any Errors, and the moral Wrong we determine multiplies in Proportion to the Numbers imposed on. And tho' we have much more Pretension to impose on ourselves than others, we shall find it nevertheless wrong. If we have any Claim to the good Powers of Reason given us, we must necessarily hold them on the Conditions of the Donor, *i. e.* to use them well, and exert them freely.

The Way to avoid Prejudice, is to govern the Passions with a steady Hand, to treat all Things in a calm and disinterested Manner, not suffering our Desires or Aversions to be moved, but by a just Consideration of real Usefulness; nor angry at one Proposition, nor fond of another, whilst we dwell in a World of Uncertainty, and reason by the Help of erring Faculties.

Grubstreet Journal, July 6. N<sup>o</sup> 131.

Examination of Dr. B——ly's Notes on Milton.

IT is intended to consider those Alterations in the first Place, by which he pretends to correct the Errors, either of the Amanuensis, or of the Printers, who printed the three first Editions.

Book I. Ver. 6. — that on the secret top Of Oreb or of Sinai didst inspire That shepherd, &c.

The Dr. as if he stood at the blind Poet's Elbow, says positively, that he dictated *sacred*. The Author of the *Review of Milton's Text*, in Answer to the Dr. says, among other Things, That *Horeb* and *Sinai* are two several Eminencies of one and the same Mountain; of the latter of which *Josephus* says, *That the Top of it cannot be seen without straining the Eyes*: Agreeably to which the Poet expresses his Doubt, which Name to call it by. And farther, That *secret* is the most peculiar Epithet, because when God gave the Law, the Top of *Sinai* was cover'd with a thick Cloud and Smoke, Ex. xix. 16, 18. Since therefore the Dr. allows, that a proper Epithet is always preferable to a general one (which he says *sacred* is, being frequently apply'd by the Poets to a Mountain,) *secret* must here have the Preference. 'Tis strange the Dr. did not consult the several Places where the Circumstances of giving the Law are recorded: In one of which, Ex. xxiv. 16, 18. 'tis said, *the Cloud cover'd Mount Sinai six Days; and on the 7th, Moses went into the Midst of the Cloud, and was in the Mount 40 Days and 40 Nights*. The Top of that Mountain must be very *secret*, on which *Moses, that Shepherd*, remain'd so long conceal'd from so great a Multitude. This Beginning of the Dr's

Seems to cast Ominous conjecture on the whole Success. Ver.

Ver. 15. ——— *quibiles* it pursues.

The Dr. believes the Author gave it, *while* I pursue. But whether we read *Song*, or *Wing* according to the Dr. ver. 13. either of those Words may as well be said to *pursue* Things, as the former of them is said to *tell of Deeds*, in the *faultless* Edition of *Parad. Reg.* i. 11.

Ver. 36. The mother of mankind.

The Dr. would have it, *Thee* Mother, &c. which he says will raise the Sense: But to me it seems a senseless and unnatural Affectation, in the middle of a Narration which ought to be plain and simple; as the Beginning of an Epic Poem should likewise be.

Ver. 42. *With hideous ruin and combustion down.*

*Flaming* being in the preceding V. the Dr. says *Combustion* is superfluous, and doubts not but *Milton* gave it *Confusion*. The Dr's Brain was in some *Confusion*, when 'twas at work on this Place; for that Word is as superfluous after *Ruin*, as *Combustion* after *Flaming*, and more so, as being plac'd nearer. It has been well remark'd, that *Combustion* is more nervous and forcible here, representing at once the Ideas of *Burning* and *Confusion* too.

Ver. 54. ——— for now the thought  
Both of lost happiness and lasting pain  
Torments him.

Our Critic says, 'tis probable *Milton* gave it in the Plural, *the Thoughts torment him*. The Author of the *Review* justly remarks, that by *the Thought* is meant *the thinking on*. Besides, the Expression in the singular Number is more poetical.

Ver. 72. In utter darkness.

The Dr. would have it *outer*, because he says *utter Darkness* is absolute Darkness. — Yes, so it is, and because it is *outer*, both Words signifying the same. From this Criticism, 'tis plain the Dr. is an *utter* Critic, in his Sense of the Word; but there are many more such, with which he

has pelted *Milton*, his *Amanuensis*, Editor and Printer.

*And laid about as bot and brain-sick  
As th' utter barrister of Swanswick.*

Hud. P. iii. C. 2.

where *utter Barrister* is us'd in Contradiction to *inner Barrister*.

A Ver. 127. — answer'd from his bold compeer.

The Dr. does not think the following Speech bold enough to justify the Epithet, and therefore would have it *old*. But there is almost as much Reason to call this *old* Companion of *Satan* (*Beelzebub*, who was next him in Power) his bold Compeer, as to call the Dr. himself a bold, as well as an *old*, Critic.

Ver. 129. That led th' embattel'd seraphim to war

C Under thy conduct, and in dreadful deeds  
Fearless endanger'd heav'n's perpetual king;  
And put to proof his high supremacy.

The Dr. would have it *led'st*, *endanger'd'st*, and *put'st*, because, otherwise, he says, *Beelzebub* commends himself, &c. for what *Satan* had made his own sole Glory. To this it has been well answer'd in the *Review*, that he attributes as much to *Satan* as he could wish, by adding *under thy Conduct*; which Words are very unnecessary, if we read *led'st*, because the Verb implies them. Besides, these abbreviated Words should be used as seldom as possible in Poetry, and never in Prose; the Introduction of which from the former into the latter, in the Opinion of one of the most celebrated Writers of the Age, (*Dr. Swift*) has had a bad Effect upon the *English* Language.

F In v. 131. he says the Author gave it *peerless*, because otherwise the *dreadful Deeds* must be those of *Michael* and the good *Angels*. To this it has been answer'd, That *dreadful Deeds* may here mean such in general; and then *fearless* will stand very well, meaning without Fear in the midst of terrible Deeds. The Dr. instead of proving *Satan* here to be a *peerless* Commander, has prov'd himself to be both a *fearless* and a *peerless* Critic.

Universal



Universal Spectator, July 8. N<sup>o</sup> 196.

Praise of Cowardice.

All Men would be Cowards if they durst.

ROCH.

**P**HILOSOPHERS (says this Writer, who signs himself *Phobos*) give us five Causes of Courage, Example, Custom, the Fumes of Wine, Ignorance or Want of Foresight, and the Agitation of the irascible Quality of the Soul. If this be the Case, I see not why the brave Man should look with Contempt on the Pusillanimous. *Præclara Virtus, quam etiam Ebrietas inducit!*

Courage, which is the Result of Reason and a good Conscience, and has nothing of Shame, Ambition, Example or Anger in its Ground-work, I believe is hardly to be found in this Age, or even known in the preceding ones, if not in *Virgil's* Hero: Wherefore I look upon true Bravery to be a Chimera, or Phantom: For a Proof, 'tis common among us to compare a brave Man to a Lion, and among the *French* to his Sword: And *Homer* compares his Heroes, *Ajax* and *Menelaus*, to an As and a Fly.

If a Man is naturally void of Fear, 'tis no Virtue in him; if he fears, he is conscious of Cowardice; however a greater Fear, that of being dishonour'd, may make him stifle it.

Philosophers divide Courage into active and passive, and prefer the latter: Whence he, whom the World esteems an unresenting Coward, is the bravest Man; and if we consult Reason, he who prefers the being quiet with a Kick on the Breech, to the being run thro' the Lungs, is the wisest Man. Besides, passive Courage is the Mother of active; for Despair has produc'd almost incredible Actions;

*Una salus victis nullam sperare salutem.*

*Aristotle* calls your brave Fellows, who seem to fear nothing, not even

the Artillery of the Skies, down-right Fools.

A *Polander* had the Fool-hardiness to go to and take the Prey from a hungry Lion: He was one of the Guard of *Matthias Corvin*: This Prince made him a Present, but immediately banish'd him, not thinking it safe to have such a desperate Block-head near him.

Fear is implanted in our Natures; and the Bravest are subject to it. There was not a gallanter General than *Aratus*, mention'd by *Plutarch*; yet he never enter'd upon Action without Palpitations of Heart, and great Reluctance. *Gracias V.* King of *Navarre*, call'd the *Trembler*, whose Bravery was well known; was seiz'd with a violent Tremor whenever he was going to give Battle, and said once to his 'Squire, who was arming him, and endeavouring to animate him, Poor Man, you know but little of me. Could my Flesh be sensible of the Dangers to which my Courage will this Day expose me, I should be worse off than with a quaking Fit. I can't indeed allow true Bravery, as describ'd above, to either him, or *Alexander*, or *Cæsar*, or any of the celebrated Heroes, because 'twas not pure and unmix'd.

Fear is also implanted in the most Courageous among Brutes. The Lion is terrify'd at the Crowing of a Cock; and *Seneca* says, *Leoni pavida sunt ad levissimos Strepitus Pectora*. The Grunting of a Hog frightens an Elephant. The Tiger is scar'd at the Beat of a Drum. The Cry of a Kid drives away the Wolf; and so does the Noise of a Bell ty'd round the Neck of any Beast.

The Antients were so far from thinking Fear reproachful, that we find, in the Heathen Theology, their Gods thoroughly possess'd with it: And *Homer* has not only shewn *Paris*, but *Ajax* and *Hector*, trusting to their Feet for Safety.

Charles Quint reading on the Tomb of Martinus Barbada, that he was an entire Stranger to Fear, merrily said, *I'll warrant this brave Fellow never snuff'd a Candle with his Fingers; hinting 'tis possible he would have fear'd burning them.*

The following Lines shew that Fear is sometimes advantageous:

He runs away,  
May live to fight another day. Hudibras.

But besides, I have found Fear to be medicinal; It will cure the Hiccup, the Gout, and a constipated Belly. K. James I. was in great Danger from this Disorder; and when nothing he took would operate, a Philosopher order'd a Pistol to be fir'd in his Chamber, which did the Business, and sav'd the King's Life, at the small Expence of new Linings to his Breeches.

Applebee's Journal, July 8.

#### Of Philosophy.

THE Word signifies the Love of Wisdom. Those who give this Name to the Cobweb Distinctions of Metaphysics, or the crabbed Intricacies of Logic, may well declaim against the thorny Passages to this Pseudo-Knowledge: But Morality, the Knowledge of one's self, and the Conduct of our own Actions, are Studies the most worthy of a rational Creature, and attended with the greatest Advantages.

'Tis pleasant safely to behold from shore,  
The rolling ship; and hear the tempest roar:  
Not that another's pain is our delight,  
But pain unselt produce the pleasing sight.  
'Tis pleasant also to behold from far,  
The moving legions mingled in the war:  
But much more sweet thy lab'ring steps to guide,  
To virtue's light, with wisdom fortify'd.  
From thence to look below on human kind,  
Bewilder'd in the maze of life, and blind.  
O wretched man! in what a mist of life,  
Thro' d'gth dangers, and with noisy strife,  
He spends his little span, and overfeeds  
His craving'd desires with more than nature needs!  
For nature wisely stints our appetite,  
And craves no more than undisturb'd delight;

Which minds unmix'd with cares and fears  
obtain;  
A soul serene, a body void of pain.

Dryden's Translation of the 1st. Vs. in the  
2d. Book of Lucretius.

A The Stoicks, by depriving their wise Man of all Passions, divested him of human Nature. Those who thought being acquainted with the whole Course of Nature was necessary to Happiness, carried the Matter too far; all that is necessary being a Conformity to the Dictates of Reason: Therefore Aristippus said right, that the Difference between a wise Man and another was the same as between a tame Horse and a wild one; this furiously leaps over all Bounds; that pursues quietly the Road in which he ought to go. The Proposition on which Epicurus founded his Philosophy is too general, and too easy to be mistaken; for tho' he and some of the wisest of his Followers observed the exactest Temperance; others confounded Pleasure with Sensuality. Dryden therefore, in his *Religio Medici*, says truly, That

Not e'en the Stagyrite himself could see,  
And Epicurus guess'd as well as he:  
As blindly grop'd they for a future state,  
As rashly judg'd of providence and fate.  
But least of all could their endeavours find,  
What most concern'd the good of human kind;  
For happiness was never to be found,  
But vanish'd from them like enchanted ground.  
One thought content the good to be enjoy'd;  
This, every little accident destroy'd:  
The wiser madmen did for virtue toil;  
A thorny, or at least a barren soil:  
In pleasure some their glutton souls would steep,  
But found their line too short, the well too deep,  
And leaky vessels, which no bliss could keep.  
Thus anxious thoughts in endless circles roll,  
Without a centre, where to fix the soul.

In the next Paper, he speaks of the Powers of the human Mind, which a late grave and learned Writer describes thus:

What high perfections grace the human mind,  
In flesh imprison'd, and to earth confin'd!  
What vigour has she! what a piercing sight!  
Strong as the winds, and sprightly as the light.

She



She moves untweary'd as the active fire,  
And like the flame does unto heav'n aspire;  
To the remotest regions of the sky  
Her swift-wing'd thought can in a moment fly:  
Climb to the heights of heav'n to be employ'd,  
In viewing there th' interminable void;  
Can look beyond the stream of time to see  
The stagnant ocean of eternity.

Thoughts in an instant through the zodiack run,  
A year's long journey for the radiant sun;  
Then down they shoot as swift as darting light,  
Nor can opposing clouds retard their flight;  
Through subterranean vaults with ease they  
sweep,  
And search the hidden wonders of the deep.

Would one imagine this pompous  
Panegyrick related only to a Thing  
which a thousand Accidents can de-  
stroy, and which may be interrupted  
by a Fit of the Toothach?

Then having mentioned *Augustus*,  
and several other famous Men, who  
suffered themselves to be hurried  
away by their Passions into Acts  
which would have been shameful in  
the Meanest, in order to shew that  
the greatest Capacities have their In-  
tervals; he concludes, how just is  
the Reflection of Mr. *Dryden*, in his  
*Religio Laici*, and how blind a Guide  
is that, to which so many in this Age  
trust!

Dim as the borrow'd beams of moon and stars,  
To lonely, weary, wand'ring travellers,  
Is reason to the soul: and as on high,  
Those rolling fires discover but the sky,  
Nor light us here; so reason's glimmering ray  
Was lent, not to assure our doubtful way,  
But guide us upwards to a better day.  
And as those mighty tapers disappear,  
When day's bright lord ascends our hemisphere,  
So pale grows reason at religion's sight:  
So dies, and so dissolves in supernatural light.

Craftsman, July 8. N<sup>o</sup> 314.

**D**'ANVERS, in this Paper,  
accuses the Ministerial Writers  
of Inconsistencies and Contradictions.  
The first ministerial Production of any  
Note (says he) since the Opposition,  
was an Essay on the publick Debts of  
this Kingdom, printed in 1726, which  
lays it down for a Certainty, that the  
Lands, Estates, Expence, or Commerce  
of Great Britain will yet easily admit

of farther Duties, &c. whereas in a  
late Pamphlet about the Reduction of  
the Land Tax, the grievous Oppres-  
sion of that Tax is set forth, and all  
the Freeholders in England, under  
1000 l. a Year, are represented, on  
that account, as the poorest and most  
distressed Sort of People. (See p. 28.)

The next memorable Treatie, on  
the same Side, was an Enquiry into  
the Reasons of the Conduct of Great  
Britain; in which the Power of the  
House of Austria, and the Schemes  
in Favour of *Don Carlos*, were made  
the principal Arguments for contract-  
ing other Alliances: But the present  
Situation of Affairs in Europe has  
sufficiently explained the Validity of  
those Reasonings.

Another ministerial Writer repre-  
sented, in Jan. 1728-9, the Succes-  
sion of *Don Carlos* to the Italian Do-  
minions as contrary to the Interests  
of all Europe, (particularly of Great  
Britain;) and in the Aug. following  
called it the Masterstring of all our  
Politicks, which we had at last touch'd  
with Success.

This minor Politician (Mr. *Manley*,  
alias *Walsingham*,) endeavoured to  
ridicule the Act for punishing Bribery  
and Corruption, &c. as a Golden  
Dream, on Saturday, May 31, 1729;  
and the very next Saturday called it  
a sovereign Remedy against Corruption.

In the first-mentioned Passage Mr.  
*Manley* observes, 'That this Law  
'punishes only the Electors who are  
'corrupted, or the Candidate who  
'corrupts them; but lays no Re-  
'straint on the elected Person; so that  
'it seems calculated (at least, has a  
'Tendency) to confine all Bounties  
'to the Parties chosen; which yields  
'a comfortable Prospect to those,  
'who would come into Play, as  
'they hope to engross Corruption,  
'and make it their own absolute Pro-  
'perty. Thus Gentlemen may be  
'elected only by Mobbing and  
'Speeches, and strong Beer; so that  
'when they come up to Westminster,  
'all

\* all they get there will be clear \* Gains.' The Gentlemen thus branded, brought another Bill into Parliament the very next Year, for preventing Corruption within Doors, which has pass'd the Commons for three successive Sessions, and been as often thrown out by the Lords. When this Pension Bill was first brought in, an Exception was taken to it by the Patron of these Writers, because it had no Preamble to set forth the Motives to it, and because he believed there was not one Member, who did not abhor the Thoughts of Corruption; but his Advocate was of another Opinion, in owning, *that something is to be got by coming up to Westminster.*

A Free Briton extraordinary, in 1730, says, the Restitution of our Losses, since June 1727, is to be immediate, and forthwith, as well as the Introduction of the Spanish Garrisons is to be without Loss of Time; that the Affair of the Merchants stands prior in the Treaty, and must have the Preference; nay, if 'tis not performed immediately, nothing is oblig'd to be done, in Favour of Don Carlos. I cannot learn, says D'Anvers, that we have yet received any Restitution for our Losses, even since June 1727, tho' the Treaty of Seville has been signed almost three Years, and the Introduction of Don Carlos has been effectuated almost one Year. But I was pleas'd to see an Article in last Saturday's Gazette, importing that Rear Admiral Stewart, in Pursuance of his Orders to make Reprizals for the Depredations of the Guarda Costas, had sent two Ships, one to the Governor of Campeachy, and the other to the Havanna, to demand Restitution of two Ships taken, and of Goods plundered from a third; and that if these Demands were not comply'd with, he should then proceed to the farther Execution of his Orders. That his Majesty's Ships had been cruizing, some Time, against the Privateers, commonly called Guarda Costas; one of which

had been taken, and brought into Jamaica, and another forced on Shore in a Storm.

It is added, that Rear Admiral Stewart had received Advice from St. Jago de Cuba, that a Guarda Costa, belonging to one Henriquez a NOTED PYRATE, having put into that Port to refit, the Southsea Factors there, who had received considerable Damage from him, applied to the Governor, who stop'd the Ship, and, upon Trial before the proper Court, she was condemned and sold, and the Money paid to the Factors, towards making good their Loss; that the said Henriquez, who is an Inhabitant of Porto Rico, had offered the new Governor of that Place a considerable Present, to purchase his Favour, as he had done that of his Prædecessors; but that the Governor refused it, and upon the Complaints, that had been made to the King of Spain against Henriquez, he had been oblig'd to pay a very large Fine.

Fog's Journal, July 8. N<sup>o</sup> 192.

D **T**HIS Paper contains some additional Remarks on the London Journal of Feb. 26. (See p. 121.) One who signs himself *Orthodoxo-Christi-anus* inveighs against Osborne, for saying, 'Tho' we have a just Value for the Church of England, yet we honestly acknowledge, we have a much higher Value for the State.' He believes few will question his Sincerity in this Declaration; nay, if he had said he valued his Pension more than Christianity itself. But must we pin out Faith upon Mr. Osborne's Sleeve, when he says, Our Liberties by Law established are vastly more important than a Church by Law established?

Indeed this Position would have been true, in the Days of the ancient Druids; who taught our Ancestors to worship the Devil; and perhaps in some of those dark Times before the Reformation; nay, (with Reverence be it spoken) when the blessed Assembly of Divines met at Westminster.

But



But to assert this of the present Church of *England*, that he himself has on some Occasions own'd to be the true Religion, is little Sign he is of any Religion himself.

*The Family of the Stuarts, it seems, were ruined, by depending on this traitorous Position, that the State can't stand without the Church.* So then K. Charles I. was guilty of Treason against his sovereign Lords the People, in standing up in Defence of the Church.

When he mentions the Revolution, pray observe his *Logic*: The *Stuarts* were ruined by trusting to the above Position, or, *no Bishop, no King*: But K. William came over to defend the Church of *England* from Popery, and right the injured Bishops; therefore, 'tis evident, the State may stand without the Church, &c.

The Point was whether the State has ever stood without the Church. Of this there is one remarkable Instance, and but one, in our History; which I don't wonder Mr. Osborne should overlook: He deemed it wisest to stop while he was well, for fear of the Lash of the Law, or incurring his present Majesty's Displeasure, who certainly must have an extraordinary Opinion of their Loyalty to himself, who treat his injured Predecessor in the most shameful Manner, and applaud and justify his Murderers.

What Harm, Mr. Osborne, has Episcopacy done you, that you express so much Enmity against it? The Scripture informs me, 'tis an Apostolical Institution. It has already continued 1700 Years, and is likely to continue to the World's End. For all this, Mr. Osborne is positive 'tis a very useless Thing, and does more Harm than Good. But some Sort of Church, it seems, we must have: By a Church, I presume, he means any Body of Men that have a general Belief in Christ. Let us then make Choice for a Church from our own Sects. I am sure, there's Variety enough. And here the Ma-

*homotans* bid as fair as a great many that bear the Title of Christians. But I fear, after all, those Sects, who are easy in their present Station, would think themselves highly injur'd, if their Fellows were promoted above them. And here, by the way, when I once asked a sociable Quaker, what Church he would soonest choose to live under, provided the Quakers could not be the national Church, he reply'd, Certainly the Church of *England*: And at the same time mentioned several Instances of Severity they had met with from Dissenters of different Opinions.

The rest of the Paper inveighs against the Dissenters, and particularly ridicules the late Project (which he ascribes to their Whim and Caprice) of erecting a Statue to K. William. They well knew, says he, the Thing itself is trifling and insignificant, and were it not to serve a present Turn, the Memory of their Hero, for what they care, might lie buried with his Carcass to Eternity.

*London Journal, July 8. N<sup>o</sup> 680.*

*Slavery, Liberty, and Abuse of Liberty.*

THIS Paper is designed as a Match for the *Craftsman's* fictitious Letter from the *Persian Usbeck*. (See p. 136.) Why, Ezron, (says he here) did I begin my last Letter with Questions about *Love of Country, Virtue, and publick Good*? Why did I speak to thee of these, who art a *Slave* in one of those vast Eastern Monarchies which ride triumphant over all the Rights and Liberties of Mankind? For what *Country* should one die, where there are no Laws, but the absolute lawless Will of the Prince? What can be valuable, where nothing is secure?

'Tis impossible, Ezron, that such hereditary Vassals as are now thinly spread over all the Eastern World, (which, when under *Liberty*, was full of People) should have any Notion of Publick Good; which, in their

their Apprehension, is as little the Measure or Rule of Government in the *Universe*, as in the *State*: They have not a Notion of what is good or just, other than as *meer Will* has determin'd.

But thou, *Ezron*, hast a Ray of A Divinity left in thee: Reason, which is the *natural Inspiration* of the Most High, is sometimes awake, and shews thee faint Glimmerings of that *Liberty*, which in *this Island* they so fully possess, by Means of that *glorious Prince*, who towards the Close of the last Century, was invited hither, to *reform or drive out* the chief Magistrate, who had grievously oppress'd the People. He came, he expell'd him; the Consequence of which was, that such a *Bal- C*ance of Power was settled between Prince and People, as hath *firmly* settled their, till then *precarious*, Liberties. Here, *Ezron*, every Subject (for there are no *Slaves*) is subject only to the *Laws*. No Man, not the highest, can hurt him, till he *injures* others. He has every D thing to *hope* from his Honesty and Industry, and nothing to *fear*. That dreadful Passion, *Fear*, which always hangs like a Sword at the End of a Hair over your *devoted* Heads, knows no Place in this Country. And yet E this People, with all this *Felicity*, are always murmuring; they are grown weary of being *happy*; for Happiness, like Health, for Want of *Change*, becomes *Disease*; and such is the Nature of Man! *Ills* he will have in Spite of all the *Good* which arises from *Laws*, *Liberty*, *Reason*, *Philosophy*, and *Providence* itself.

Opposition is indeed necessary in a free Government, and is the *Child* of Liberty: But, methinks, *this* Child should not be always *crying*. 'Tis a Maxim with these stout Sons of Liberty, that they should oppose G the *best* Governments as well as the *worst*; that 'tis always reasonable to be *jealous*, tho' there appears no

Reason for Jealousy; and that 'tis manly and heroic *Patriotism* to oppose, when there is no Cause for the Opposition.

What dost thou think, *Ezron*, of these Men? Wilt not thou be apt to imagine the poor, humble, quiet, harmless *Slaves* of *Asia* have as much *real Pleasure* as the turbulent, impetuous, high-fed, discontented, complaining *Britons*? Perhaps so; I won't dispute it; God, for ought we know, may have *equally diffus'd Good* thro' the *Universe*, tho' after various Manners; 'tis *reasonable and pious* to believe so. If you *Asiatics* are without their *good Things*, you are without *their evil* too; you eat temperately, breathe freely, and sleep soundly. But these *Europeans* make even *Liberty* itself a Curse to them; they are neither *happy* without, nor with Liberty.

The Prince above mention'd came and sav'd them, when their Liberties were in *real Danger*; and yet now they traduce his Memory, attribute his *glorious and immortal Actions* to the *vilest Motives*, and refuse their Deliverer a *Statue*! For, tho' the best Way of perpetuating his Memory is to preserve the *Liberties* which he restor'd; yet 'tis a natural Way of preserving those Liberties, to shew the highest Honour to their Deliverer, to record his Actions with a *Pen*, and cut out his Person with a *Chizzel*.

Daily Courant, July 11.

F Great Britain's Interest in Ireland: Extracted from a Book privately handed about, on the Trade, Condition and Interest of his Majesty's Dominions.

Ireland, always reckon'd one of the *British Islands*, plac'd by the great Creator nearest to Great Britain, the Envy of France and Spain; this noble Island, much neglected in former Reigns, well deserves our Care, after we have been

Malters



Masters of it 559 Years. But such is our Temper, that mere Necessity, nay general Calamities, can seldom rouse our Attention to the Publick Weal; witness the Behaviour of our divided Ancestors, who were subject to the *Romans* about 500 Years, then to the *Saxons* and *Danes* above 500 Years; and *Britain* stood divided into two distinct Monarchies above a third 500 Years.

Many of the old *Irish* Nobility are indeed extinct, but not a few remain, descended from their antient petty Kings, &c. who, tho' now in low Circumstances, wait for an Opportunity, knowing they have above 100,000 stanch Friends in *Ireland*, and perhaps not fewer in *Britain*, among *Papists* and *deluded Protestants*. Now, if the *Papish Powers* should unite in a *Catholic League*, where must our Security be? I know none, under God, but a firmer Union amongst ourselves, and the Discharge of our national Debts.

The first good Step towards both, may be the Union of *Ireland* with *Great Britain* in Burdens, Privileges, and one Parliament. As to Religion, 'tis to be hop'd the Bishops and Clergy will take more Care of the poor Natives, after a Neglect of near 200 Years.

The native *Irish* are *Britons* by Descent, as appears from their Language, Customs, &c. And the *English* and *Scots* lately settled there (who possess four Fifths of the Lands) are very desirous of enjoying the Privileges of *Britain* in *Ireland*. The Inhabitants are about 1,200,000, and the Acres about 17,000,000. The *Protestants* are about 1 6th Part, and the *Papists* 5 6th Parts of the whole Nation; the latter implicitly subject to the Pope in *Spirituals*, and too well affected to the *P*—*r* in *Temporals*; easily led in former Times by *Spain* and *Rome* into great Disorders; and kept in Readiness by blind Zeal, and a total Resignation to their Priests, to

execute the Commands of their *Spiritual Fathers*. Is a Party so numerous to be always flighted?

Mr. *Cambden* tells us, the Reducing of *Ireland* in *Q. Elizabeth's* Time cost 1,198,717l. Sterling. Sir *John Burlace* computes the Rebellion in 41 to have cost 400,000 Lives on both Sides, and above 22,000,000l. Sir *W. Petty* reckons the Damage at 37,000,000l. Mr. *Dean Story*, in his History of the late War in *Ireland*, reckons our Expence then at above 6,600,000l. Are we in a Condition to spare more Millions? Our Debts and our present Burdens do loudly demand perfect Union with *Ireland*.

Their Representatives for the House of Peers may be four Archbishops, and 20 or 24 Temporal Lords; and for the 32 Counties 32 Knights; four Burgesses for *Dublin*; and for *Cork*, *Kilkenny*, *Waterford*, *Galloway*, *Drogheda*, *Londonderry*, and *Limerick*, two each; and one for all the Petty Boroughs in each County; or such other Proportion as the Revenue of *Ireland* shall bear to that of *Great Britain*.

The several petty Kingdoms in *Spain*, and little divided Sovereignities in *Britain* and *France*, bred endless Wars and Confusions, which since their Union and Incorporation have ceased. *Wales*, before its Union with *England*, was always an open Enemy, or uncertain Friend; but since, it has continued a most dutiful Part of the *Commonwealth*. *Ireland* has in some Respects a better Title to an Union with us, being now perhaps more than five Times the Weight in Balance of Wealth and Power than *Wales*, and still capable of much greater Improvement.

Such an Union with *Ireland* would have these necessary and desirable Consequences:

1. It would give entire Satisfaction and Security to our own Countrymen settled there, and to many who live

in England, but have large Estates in Ireland.

2. Reduce the Natives by gentle and wise Methods, from Popery and Idleness, to our Religion and Method of Living.

3. Cut off all Hopes of our Popish Neighbours abroad and at home, from the formidable Numbers of Papists, at present devoted to a Foreign Interest.

4. Increase our Trade, and consequently all the Rents, and also the publick Revenue in Ireland.

5. Hasten the Discharge of our great Debts, and enable us to make a much greater Figure in Christendom.

For Ireland, consider'd in its natural State, when compared with England and Wales, is near half in its Dimensions, and the Richness of its Soil; and equal to Scotland in Number of Acres, but above double its native Capacity for Improvement.

Ireland therefore being equally improv'd with England, may produce a Revenue, at least near equal to  $\frac{1}{3}$  of that of England, ordinary and extraordinary: And then, whenever the publick Occasions, which must be very rare, if ever, require the largest Contributions;

	l. per Ann.
Britain can raise by 4s. on Land	2,000,000
And by Duty on Malt	600,000
By the Funds now mortgaged, about	3,000,000
	5,600,000
And Ireland at the lowest one 2	1,860,000
Third, when improved fully 3	
In all	7,460,000

Which is a Revenue far above any Prince's in Christendom, except the French King's; but his was always overstrained.

Free Briton, July 13. N<sup>o</sup> 137.

Observations on the Craftsman. (See P. 171.)

THE Craftsman represents the Ministerial Writers as commonly concluding a Session with a Review of the parliamentary Pro-

ceedings, and a Panegyrical Comment on the Conduct of an honourable Person. Walsingham says, that long before he began to write on publick Affairs, the Author of the Craftsman took it upon himself to be a Parliamentary Historiographer; and yet has the Modesty to make this Practice seem forc'd upon him by the Custom of his Adversaries.

The Craftsman says, He does not think himself intitled to the same Privilege with Walsingham, of telling Tales out of Parliament, &c. If he had not done this, says Walsingham, more than any Man ever did, I should never have done it at all. I can truly say, I never was inclin'd to fatigue myself with Attendances in either House of Parliament, till the Authors and Patrons of the Craftsman, by their Misrepresentations of those Proceedings, made it absolutely necessary for me to be present on those Debates, without which I could not have engag'd with Writers who allow'd themselves such Liberties.

Whilst only these Men told Tales out of Parliament, it was reckon'd a laudable Practice; but when once the Friends of the Government began to relate what was said and done on both Sides, it was immediately decry'd and declaim'd against. And such was the Justice of certain Persons, that if those in the Administration had not avow'd their Desire to have all the World Spectators of their Proceedings; if likewise that Hon. Person, who so worthily fills the Chair of the House, had not indulg'd the large Attendances which follow'd the Parliament the last Session, the Gallery had been always shut: Such was the determin'd Resolution of certain Patriots.

These Men were much enrag'd at the Letter to a Freeholder on the Reduction of the Land-Tax, and publish'd the Case of the Revival of the Salt-Duty, as an Answer to it; which I will venture to affirm is the worst Piece



*Piece* they ever produc'd: And yet I might be tempted to answer it, could I once hear it commended or mention'd in good Company; but *gravely* and *seriously* to answer so *trifling* and *piteous* a Performance, would be like the Conduct of a foolish People mention'd by *Ælian*, who sacrific'd an Ox to a Fly.

I find in the *Craftsman* before me, a very invidious and sparing Spirit, with Regard to the Share of the Ministers in the Enquiries about the *Charitable Corporation*. To do Justice to both Sides, *First*, I utterly disclaim on the Part of the *Administration*, any Share whatever in the *Report*. Heaven forbid I should rob the *worthy Chairman* of his Renown; let him rest in quiet Possession of his *most incomparable incomprehensible* Work. Farther, I must not ascribe to the *Ministers* the putting two innocent Men into the Bill as Criminals. They abhor'd and defeated it, whilst that *great and able Patriot*, who took on himself the leading of the *Enquiry*, and the drawing of the *Report*, stands unrivalled in his Labours to *ruin two* unhappy Persons, against all the *Rules of Justice*. For such was the Judgment of the House of Lords, when they *struck* their Names out of the Bill. Lastly, That others greatly *criminal* were left out of the Bill, was not owing to the Ministers. Whether this, as *Scandal* says, was owing to *L—— B——ke's* Instances; whether his *Amours* had any Influence even upon Patriots in Parliament, and *guilty Men* were spar'd for their Relation to a *favourite Mistress*, perhaps is not fit for me to determine: But the World knows it to be true, that *innocent Men* were doom'd to Punishment, and *guilty Men* exempted, at the Pleasure and Caprice of our *virtuous Patriots* only.

London Journal, July 15. N<sup>o</sup> 681.

*Remarks on some Writings against the Ministry, &c.*

THE Anti-ministerial Writers having given the most *invidious* Turns to the *best* Actions, and thrown indifferent ones into an *ill* Light, they will not take it amiss (says Mr. *Osborne*) if we in our Turn examine their Conduct, and ask what Good they have done? or, what Good they ever *intended* to do? They are often challenging us to shew what Good this *Ministry* has done; and their Challenges shall be accepted, if they'll tell us what they mean by Good, and will allow that any Ministry, even the best, ever did any Good.

Considering the *Treatment* the Ministry has met with, the Question should be, What Ill have they done? For the People are well off where a Ministry doth no Ill. We should not demand of them to be better than the rest of Mankind; if they are as good, 'tis enough; and they are certainly as good, if they pursue the *Good of the Publick*, with their own *private Self-Good*. This we think they have done; and we the rather believe it, because the *Enemies* of the Ministry have not been able (notwithstanding their Outcries) to produce the least Proof, that any Thing has been done by them *against the Interest of the People*; so that the *Hon. Gentleman* knowing his own Integrity, did, the last Session, honestly put them on the Proof, and fairly bid them *Defiance*.

Let us examine a little the Conduct of these Men, who are continually abusing the Ministry, and applauding themselves, as if all the *Good* was done by them. When we were broken with the *Emperor* and *Spain*, without any Fault of our own, and were forc'd to join with *France*; then these very *Patriots* triumph'd, em-

barras'd all our Affairs, and hinder'd every Step taken to get out of those Difficulties; and at last, when Things were happily accommodated by the late *Vienna Treaty*, they fell foul upon this very Treaty, calling it an *Infractiō of all other Treaties*, &c.

What a monstrous Way of Talking is it, that, because a Gentleman, who is at the Head of Affairs, and full of Business, does not *engage his Passions* in every Enquiry, therefore he is willing to *favour the Guilty*? (See p. 172) He behav'd in the Affair of the *Charitable Corporation*, as a Person in his Station ought to do, *impartial and inquisitive*, willing to find out the Truth, and then fairly leave it to the House. Had he shewn an *uncommon Zeal*, then they would have said he did it to *cover his own Corruption*.

A *Standing Army* is another Topic insisted on by them. But certainly, it would be the Height of Madness, to leave ourselves expos'd to the *little Insults* of our Neighbours, who, upon every Disgust, would, had we no Forces, threaten an Invasion; and also to divest ourselves of a *Power* necessary on any *sudden Emergency*, that may happen at home.

A Rev. Prelate is often abus'd by these Men, for speaking, as they word it, *against rendering the House of Commons independent of the Crown*; whereas 'tis plain his Lordship spoke only of a *Constitutional Independency*. His Words were these: 'Now they (the Commons) are Judges, whether their Members are *duly elected*; but upon the passing of *this* (the *Pension*) Bill, they will be Judges also of their *moral Qualities*; and so, under one Pretence or other, may turn out any Members they don't like; which will be, in Effect, *making a House of Commons*; for no-body can tell, how far the Words, *Reward, Gratuity*, &c. may be extended.' Then he added, 'This *Power* ought not to be in

' the House, because it tends to destroy the *Constitutional Dependency* of the three Powers of the Legislature one upon another; and the House of Commons ought to be no more *absolute* or *independent*, than the King ought to be *absolute* or *independent*.'

*Universal Spectator*, July 15. N<sup>o</sup> 197.

*The Writer, and Orator.*

B MANY imagine the Talent of Writing entirely owing to Nature; which is one Reason we are often puzzled to come at an Author's Meaning, who trusting entirely to his own Genius, writes *currente calamo*, and perhaps will scarce give himself the Trouble to read, a second Time, his Productions.

C Plainness and Clearness (or Perspicuity) of Style is one of the greatest Beauties of an Author; (see p. 169.) whereas an Affectation of Technical Words or Terms of Art, a String of synonymous Epithets, and a Number of forc'd Metaphors, bring in Obscurity, and render a Discourse languid.

A Genius is, indeed, so requisite, that whoever aims to be an Author without it, exposes himself to Ridicule; but both Genius and Learning will never raise the Character of a Writer, without Pains and Observation. A great many Preachers have gain'd the Title of Eloquent with the Multitude, who applaud what is blam'd by the Judicious. I myself (says this Writer) heard a Funeral Sermon not a little cry'd up by most of the Congregation, which would hardly bear examining by a *Westminster School-Boy*. The following is a Specimen of it: 'If we would reflect upon, consider, weigh, and examine the Brevity, Shortness, Instability and Uncertainty of this fleeting and transitory Life, we should more zealously, more ardently endeavour to follow the Example left us by our departed Brother; we should



• should imitate him in his Honour,  
• Probity, Justice, Singleness of Heart  
• and Uprightness, in all his Tempo-  
• ral Affairs; and in his Wisdom to  
• lay up a Treasure in Heaven, by  
• Charity, Longanimity, Forbear-  
• ance, Temperance, Sobriety, and  
• other Christian Virtues, which shone  
• so conspicuously in his Life.

A pompous Style amuses only the Ignorant; and a good Author should write with the Plainness that a Man of Sense dresses; and shou'd convey his Meaning to his Reader at first Sight. One Reason why our Translations are very faulty, is, the Haste in which they are commonly wrote. Mr. Addison tells us, there is a wide Difference between putting a Thing into *English* and Translating.

Whoever writes for the Publick, ought to be exactly impartial in relating Matters of Fact, to be divested of all Prejudice and Passion, especially those who write History or Annals. In a Word, an Author who writes for Posterity, ought to be above Want, to be a Man of Judgment, a Scholar and an honest Man.

§. *A Censure on the Ladies.*

H. BLUNTLY says, The Dutch Ladies first put ours upon wearing conceal'd Breeches; and I hear, at the Instigation des Dames Françaises ours this Summer intended to ride a-stride; but for some political Reasons they have not done it. In return, the English Amazones have introduc'd Rumping among the French, and advise the Dutch Ladies to a thorough Neglect of Family Affairs.

In Days of Yore, for a Lady to be dress'd like a Woman, to speak and act like a Woman, was thought decent; but now the Case is much alter'd.

I went once to visit Stradella, and found her with a Napkin Cap on her Head, made up like a Man's, with her Hands behind her, whistling, and trying in how many Paces she could

measure the Room. She turn'd upon her Heel, and extending her Right Hand, gave me a friendly Shake, and saluted me with, *How do'st old Hal? Hast breakfasted? Wilt have Tea, Coffee, or a Dram of Nantz?* I chose Coffee. Here, says she, *Get's a Pot immediately; let the Groom bring the Horses to the Door, and see my Pistols are well-primed.*

But our Ladies don't intend to stop here. Bob Brawny has receiv'd Love-Letters from more than one, and Mr. Maidly has been smartly rally'd in two or three for his Bashfulness.

But is it not, dear Spec (to be somewhat serious) a melancholy Reflection, that our Females are Women at 12 or 13, Men at 18, and very Girls at 50 or 60? That we find almost an universal Contempt of Religion and Oeconomy in the Fair Sex; and all Virtue is turn'd to Ridicule? This vitiated Taste, so prevalent in Town, spreads itself into the Country, and has almost made our young Girls so bashful, they are asham'd of appearing modest: Double Entendres, unseemly Behaviour, and a thorough Disregard for their Husbands and Children (I speak now of the Women) are so much *alamode*, that I fear, if the Fashion should once get among our lower Class of Females, the Farmers will have the Care of the Dairy, as well as that of Husbandry, thrown upon their Hands.

Weekly Register, July 15. N<sup>o</sup> 118.

THE first Part of this Paper contains the Story of Cornuto; who coming early to the Possession of a large Estate, hurried up to Town, and thought nothing but Pleasure was fit to be his Business; insomuch that there was not a Woman of ill Fame about the Town but he knew, nor a Brothel but he was acquainted with. In short, he was the Master-Rake and Bully of the Town; till tir'd with the Sameness of the Scene he went down to his Estate

Estate, and there laid continual Snares for all the young Girls of the County, and his own Maids were a Standing *Seraglio* to him. In this Manner of Life he grew old, without daring to think of Marriage at all; for he believ'd the whole Sex might beware of him, and he did not care to have Reprizals made in his own Family. Old Age and the Surfeit of Pleasure had reduced him to a State of Indolence. But at last he doated on a young beautiful Daughter of a Friend of his, and demanded her in Marriage of her Father, who joyfully consented, for the Sake of a large Settlement on his Daughter. And thus the young Lady was made a Sacrifice to Interest, and dragg'd to an Alliance she loath'd. A young Tradesman, her Lover, hearing of this Match, was so disturbed at it, that neglecting his Affairs and giving himself up to Drinking, he soon broke and became poor and miserable. The young Lady, *Cornuto's* Wife, who still had a tender Affection for her Lover, hearing of his Misfortunes, so manag'd the Matter with her old doating Husband, that the young Man was sent for, received, and treated as her Relation, with Honour and Respect; and the Consequence of the Interview was a big Belly to the Lady, and an Heir to *Cornuto's* Estate, who died with Regret at the Injury, without being able to demand any Satisfaction.

§. The next is a Story of a Correspondent, who having an excessive Curiosity of knowing every thing that pass'd, and acquainting himself with every Secret, was very fond of a Tea Table, or the Company of Ladies; frequented Masquerades, which made him mad, as apprehending every body there to be a Secret, and that he could never be acquainted with all; and at last went to the *Ridotto al Fresco*, where he was let into a Secret, which he believed

would make him unhappy as long as he liv'd. He observed a Gentleman and Lady going into a Hackney Coach, who had been very familiar the Evening before. He longed to be let into their Story, for that Purpose called another Coach for himself and Friend, and followed the first Coach a considerable Way, pleas'd and merry at the Hope of his future Discovery. At last the Coach before them broke down, and looking hastily out to observe the Accident, the Gallant was handing out the Lady in a Fright, without their Masques; and who should they be (says this Writer) but my *Friend* and my *Wife*?

*Fog's Journal*, July 15. N<sup>o</sup> 193.

#### *Vanity of Titles.*

FOG, in order to introduce a Quotation from his Dedication to the *greatest Blunderer in Christendom*, says; I was considering how fond the empty and ignorant Part of Mankind are of Titles: How often does a vain fantastical Thing look big, upon being called *My Lord*, tho' he mortgag'd his Estate to purchase it!—But what is worse, is, that the industrious Part of the People should be infected with this Folly: *Miss* such a one we often read in the News was married to an *eminent* Soapboiler: Sometimes a most *eminent* Tallow-Chandler dies very much lamented. When I read these Things, I doubt not but the Title cost his *Eminence* or his Executors 5s. to the Printer's Man; which I own is better laid out than 10,000*l.* in another Place. Far be it from me to despise either Soap or Candles: They are useful Drugs, and pay vast Sums towards the Support of the Government. But I am sorry that the industrious Part of the People should be as foolish as their Betters.

In *Athens* and *Rome*, there were no Titles of Honour. Some Author has observed, that when true Merit began to cease, Titles of Honour were



were invented in its Room; but before, the People only gave Names: Which I think so just, that lately, when I collected in two Volumes *select Letters* out of these Papers, I chose for my Patron a Person, who was distinguished in this Manner by the general Voice of Mankind, and dedicated my Works to the greatest Blunderer in Christendom.

*Craftsman*, July 15. N<sup>o</sup> 313.

Advantages accruing from bad Ministers.

ONE is here represented as blaming Mr. *D'Anvers* for having been somewhat partial in his *Invectives* against *wicked Ministers*, by denying them any Merit at all; and says there was never a *bad Minister* in the World, who has not done some Service to the Cause of *Liberty*, by those very Actions which drew upon him the general Odium. Honey may be extracted from the most stinking Flowers, and the rankest Poison worked up into wholesome Medicaments.

*Bad Ministers*, says he, have indeed destroy'd many *good Kings*; but they have likewise been the Instruments of Deliverance from the Tyranny of several *bad ones*, who by protecting such Ministers have turn'd the People's Resentment upon themselves, and fallen by that Means. Again, tho' *bad Ministers* are the Curse of the Times in which they liv'd, yet they are of some Advantage to succeeding Ages, and stand in History like Sea-Marks, to warn us against those Rocks, upon which our Predecessors split.

*Male-Administration* has likewise given Rise to several excellent Laws, by putting the People upon insisting upon their Rights. To this was owing our *Magna Charta*, the *Habeas Corpus Act*, the *Bill of Rights*, &c.

The Measures of *bad Ministers* have also discovered the Strength and

Riches of the Nation; for if we had not been put to the Trial, no body would have believ'd the *English* were able to bear so many burdensome Taxes as have been laid upon them in some Reigns.

*Wicked Ministers* may also prove of great Advantage to the publick Revenue, by inhancing the Duties on *Paper* and *Stamps*. We may imagine how great this Sum would be under a *bad Administration*, by considering how far *these Duties* have been increased by the late Opposition to a certain Gentleman, whom we are oblig'd to acknowledge a *good Minister*. I think this Article cannot be less than 100,000 *l.* in about 10 Years past.

*These Gentlemen* have also furnish'd the Kings of *England* with some of their finest Palaces. Thus the Crown is obliged to Cardinal *Wolfey* for *White-Hall* and *Hampton-Court*, which *Hen. VIII.* seized into his Hands upon the Disgrace of that insolent Favourite. 'Tis on the same Account that some of our Historians have recorded an Observation of *K. James I.* who passing by a Nobleman's Seat, upon his Arrival in *England*, and being told of his great Possessions, reply'd with an Oath, *that he would make a bonny Traitor.*

*Bad Ministers* have also given great Encouragement to Learning. History furnishes us with several Instances of great Offenders, who founded *Hospitals*, *Colleges*, and *publick Schools*, by Way of Commutation for their Sins. In later Times indeed this seems to be grown out of Fashion; and they have shewn their Regard for *Letters*, by establishing an Order of mendicant Scribblers, intirely dependent on their Charity and Benevolence. Notwithstanding all these Advantages, I am far from recommending *bad Ministers* to be employ'd in a State, or from thinking it adviseable to pray for a Curse, because it may happen to draw a Blessing after it.

Free

Free-Briton, July 20, and 27. N<sup>o</sup> 138.

*The Genuine Blunderer.*

**A**S a Counter-Dedication to that of *Fog's*, mention'd p. 186. this Paper is address'd to the *Genuine Blunderer*, in Substance as follows:

You will easily acquit me, Sir, of dedicating to you in hopes *that you will be a great Man*, and readily believe me, when I assure you, that I neither desire nor expect to see you above your present Condition.

An honourable Person told us indeed last Summer, *that Party Prejudice has been the Cause of your Depression; that hereby you have been prevented from exerting your unquestionable Capacities, whilst such a Pedlar in Politics as the present Minister has been thrust up into the highest Station.*

He had however assured us before, *that he could never approve of the Treaty of Utrecht; and that he condemned all the Measures of those four Years, wherein you was a Minister of State; yet he thinks the Conduct of those at present in Power is an ample Apology for you.*

On the first Day of this Session, the same Person speaking of that Treaty, said, *he heartily wished it had been better than it was; but that whatever Objections might have been made against it, he could not see why it should be declaim'd at, it being the great Foundation of all the Treaties since made.*

There is no Way of accounting for this Strain of wretched ridiculous Contradiction, but by supposing that he is not able to defend you, and yet compelled to support you. This very Person, who would now have you at the Head of Affairs, would but a few Years ago have taken your Head from your Shoulders; and he may one Day revert, with equal Consistency, to his former Opinions, and think it a great Misfortune, that you continue unchanged. I who am less complaisant to you, but more consistent,

have constantly wish'd that the Reward due to the Merits of your Administration might follow you, and I am even still willing to hope, that it may one Day overtake you.

Were not you, Sir, a principal Minister in the four last Years of the late Queen? Were not you a principal Adviser of the Treaty of Utrecht? Were not all our publick Misfortunes derived from your fatal Measures? Did not the long unhappy Differences between the Emperor and Spain, and all the Ruptures and Misunderstandings, which have affected Britain ever since, take their Rise from the infamous Negotiations of your Ministry? Are you then the Man who labour to distress the present Ministers, whilst they are retrieving the Damage of your own wild Projects?

I believe you are not to be parallel'd in all History, and will be the Wonder of all Posterity. We have seen you in a high Station, betraying every Interest committed to your Care, and sacrificing the Honour and the Allies of Great Britain; pursued for this by an injured People, and flying from the Justice of your Country; enlisting yourself in the Service of the Pretender; defeated in your execrable Treasons, submitting to the Prince, whose Life and Throne you had invaded, and suing for Pardon; distinguished by the Clemency of your forgiving Sovereign, and by the Lenity of your indulgent Country, received again to breathe your native Air, and to enjoy the Fortunes of your Family; abusing this Mercy, and returning this Goodness by the blackest Ingratitude and the vilest Injustice; wickedly using that Liberty to which you had been restored, basely employing it against an Administration loaded with the Difficulties of your own pernicious Treaties, and defaming them as the Cause of those Misfortunes, which the Nation struggled with in Consequence of your destructive Measures.

You



You are continually talking of *Blunders* and *Blunderers*. We allow there have been *bad Treaties* and *horrible Blunders*; but then we maintain that you was the *Blunderer*, and made the *bad Treaties*. Your Hon. Friend is often sarcastical on that plentiful Crop of *Treaties* produc'd the last 16 Years. It might perhaps much better employ his admirable Talent of Ridicule, would he consider that plentiful Crop of *Blunders*, which one single *Treaty*, viz. that of *Utrecht* produc'd. Recollect how you left the *Interests* of *Europe* provided for: The *Emperor* and *France* in a War; the *Emperor* and *Spain* in a State of War; the *Island of Sicily* a disputed and uncertain Possession; the Succession of *Tuscany* wholly neglected; the Neutrality of *Italy* thus miserably precarious; and the *British Trade* with *Spain* under such loose Stipulations, that no Merchant thought it safe to carry on a Commerce under your *Treaties*.

Might not all the jarring Interests have been well regulated by a wise and honest Mediation in one single *Treaty*, whilst that *Treaty* was supported by the Arms of many Nations, the grand *Alliance* itself? But when the *Confederacy*, which gave the Law, became dissolved, how was your plentiful Crop of *Blunders* to have been retriev'd, or whom are we now to upbraid with that plentiful Crop of *Treaties*, which your *Blunders* obliged us to make for the Redress of our *Grievances*? One *Treaty* upon another gains in these Times, what *Blunder* upon *Blunder* lost in yours. It requir'd many *Treaties*, after you had broke the *Grand Alliance*, to make those Princes Friends, whom you left at Variance, to reconcile their Interests, and secure the publick Tranquillity. All this hath been effectually done, and the Work of Peace is perfect: And whom are we now to reproach? You, who by one *Treaty* caused so many *Evils*, or

those who, by their numerous *Treaties*, have redress'd those *Evils*? How much to your Credit will it appear, that by the *Blunders* of four Years, you embarrass'd all the Affairs of 16 Years afterwards?

London Journal, July 22. N<sup>o</sup> 682.

*Religion and Government: Occasion'd by several Journals and Pamphlets, since the 30th of January.*

THE common Way of abusing all Men who oppose arbitrary Principles, (says Mr. Osborne) is to call them *Deists*, *Libertines*, *Republicans*, &c. This is done by those who call themselves Friends to *Monarchy* and *Episcopacy*, i. e. the *Monarchy* and *Episcopacy* of *France*, *Spain*, or *Rome*; for they say, All Governments are alike lawful, and ought never to be resisted upon Pain of eternal Damnation.

I will answer for myself, and the Gentleman aim'd at in some late Journals and Pamphlets, that we are Friends to *Christianity*, as it contains none but reasonable Doctrines, and commands nothing but Virtue in Obedience to the Will of God; and we are Friends to the Clergy, while they preach the same Doctrines, and practise the Virtues they recommend.

We have a high Esteem for the Clergy of the Church of *England*, because they were, till some late episcopal Management, growing into just Sentiments towards the Publick: Many of them are thoroughly in the Principles of Liberty; Men of Learning, Judgment and Probity. But our Reverence for wise and good Clergymen, shall never hinder us from shewing the Wickedness of slavish Principles, tho' deliver'd by Clergymen themselves.

We have also a just Value for the Church of *England*, but don't think true Religion lock'd up within the Pale of the Church. The Church of *England* shall be acknowledged to be

as good a *National Church* as any in the World; and, as we have been long us'd to it, *the best* for us that can be: And I am so good a Church-man, that I would not have the least Alteration in *Doctrine* or *Discipline*; not a *Creed*, not one Word of a *Creed*, alter'd: But notwithstanding, I believe another Form of *Doctrine* and *Worship* would have done full as well for the State in Time to come, had not some Circumstances at the Reformation made it reasonable to depart no farther from *Popery*. If instead of *Calvinistical* Articles and Liturgy, we had *Arminian* ones, I believe nine Tenths of the present Clergy would have subscrib'd as *sincerely* and *heartily*: And if, instead of 26 *Bishops* in the House of Lords, we had 26 *Presbyters*, or *spiritual Men* of any other Denomination, *expecting farther Preferment* from the King, the Crown would be as well fix'd; so far is any particular Church from being necessary to Monarchy.

In *political* Affairs our Principles are, that the *Original* of all Power is in the People; that Governments, and Governors too, were made for the People; and not the People for them: That there should be *Laws* for the Security of *Person* and *Property*, and about *nothing else*; and that these *Laws* should be the *standing Measure* of the Prince's Government, and the People's Obedience; that the People have a Right to defend their *Laws*, by all necessary Means, against any Power who shall invade them: And that the present Government of *England*, as the Monarchy is limited since the Revolution, answers all the valuable Ends of Government, even much better than any *Commonwealth*.

Notwithstanding these Principles, we are charged with being Enemies to the particular Friends of the present Government. Who are these particular Friends, so particularly mention'd by the Examiner Examined? Can such Men who affirm, that

'twould be a Breach of God's *Laws*, if the French should endeavour to recover their Liberties, and restore the Power of their Parliaments; or that *Charles I.* whose Reign was one continued Violation of the *Laws*, did every Thing by Virtue of *Law*, and only exercis'd legal Prerogatives; and who revive the old slavish Doctrines of unlimited Obedience, be Friends, nay particular Friends to a just and legal Government? Can Enemies to the Constitution be Friends to his Majesty? Can Enemies to the Revolution be Friends to the present Royal Family? No: These are Wolves in Sheep's Cloathing; they are Enemies in Masquerade. The *Jacobites* see plainly the Tendency of these Doctrines, and strike in with them heartily: That infamous Journalist, who has been employ'd several Weeks together in disgracing the Revolution, and denying all the Principles on which it is established, has spent several Papers in defending the Sermons and Doctrines of these particular Friends of the Government.

Craftsman, July 22. N<sup>o</sup> 316.

### Struggles for Liberty.

LIBERTY is so natural to all Men, that it exerts itself, upon particular Occasions, in the most slavish Countries. To this are owing the late Revolutions in *Turkey*, *Persia* and *Morocco*; tho' the Government in those Countries is so absolutely despotick, that the People seldom gain any more by their Struggles, than the Pleasure of being reveng'd on one Tyrant, and making him give Way to another. But in *Europe* such Struggles have often ended in the Establishment of popular Liberty.

Our Gothic Kings left the same Form of Government in all the Nations they conquer'd; and tho' it has been perverted by succeeding Princes, yet the Shadow of Liberty still subsists even where the Substance has been



been long sunk. About 150 Years ago there seem'd to be a general Disposition to recover their antient Constitution, in most Parts of *Europe*. *England* and *Holland* prov'd most successful in those glorious Attempts, having settled themselves into such Forms of Government as nothing is ever likely to destroy, but their own Degeneracy and Corruption.

The poor *Corficans* have always had my good Wishes (says Mr. *D'Anvers*;) and I hope, for the Honour of the *Emperor*, that *Genoa* will not be suffer'd, by any treacherous Methods to destroy those *brave Men*, whom they could not reduce by Force.

The noble Stand of the Parliament of *Paris*, in Defence of their antient Rights, is very observable. The Parliaments of *France*, according to the Court-Doctrine, are only *Courts of Judicature and Record*; but they have always claim'd much higher Privileges.

The Bull *Unigenitus* has occasion'd sharp Contentions in *France*. Many of the Clergy, and even some of the Bishops refus'd to accept it, as contrary to the Liberties of the *Gallican Church*. They were encourag'd at first in this Opposition, under the Regency of the D. of *Orleans*; but the *Ministers* since his Time have labour'd for a general Acceptation of that Bull. Most of the *Appellant Bishops* immediately conform'd, and endeavour'd to reduce their Clergy to the like Submission: But instead of obeying the *Mandates* of their *Diocesans*, they appeal'd to the Parliament of *Paris* for Redress; who receiv'd their *Appeal*; and order'd some of those *Mandates* to be suppress'd; and it was even propos'd to have one of them burnt by the *Hangman*. Upon this the *Bishops* petition'd the King; who was easily persuaded to take the Part of the *Constitutionists*; and by an *Arret* forbade the Parliament to meddle any farther

in that *Affair*, and reserv'd the Cognizance of it intirely to himself. From hence proceeded those dutiful Remonstrances on *one Side*, and peremptory Replies on the *other*, which have agitated the whole Kingdom of *France*, and engag'd the Attention of all *Europe*, for above a Year. (For this see p. 169.) The Parliament, notwithstanding the King's Menaces, renew'd their Complaints, and insisted on their Claims, with a Firmness, which would have done Honour to the antient *Romans*. At Length, many of them resign'd their Employments, rather than give up their antient Rights by a servile Compliance. Some of them have been already banish'd, and others imprison'd on this Account; and how the *Affair* will end, none can pretend to determine.

*Fog's Journal*; July 22: N<sup>o</sup> 194.

*Marks of bad Ministers. Extracted from an old Treatise.*

- D 1. **W**HEN they take no Care of the Publick Revenue. 2. When they have made a false Step, and do not own it nor recede; but rather call in the Prince's Authority, and all his more immediate Dependants, to help them out, and to countenance their Errors. 3. When they enter upon new and desperate Counsels, which, if they succeed, will redound to their proper Glory; and if not, may hazard the Prince's Ruin. 4. When they conceal from him Truths which he ought to know. 5. When they are ready to do any Thing, tho' ever so hurtful to their Master, provided it square with the Interest and Measures of the Party, of which they are at the Head. 6. When Man to Man, and singly, they are willing to own any Errors, but say at the same Time, that they were against this and that bad Measure, accusing their Brethren of the State, of every Miscarriage. 7. When they

they are for proposing dishonourable and unjust Shifts for raising Money.

8. When, contrary to the Constitution of the Land, they promote Counsels, which tend to the keeping up an armed Force.

*Weekly Register*, July 22. N<sup>o</sup> 119.

*Of Wit.*

**W**IT, in *Charles II*'s. Reign seem'd to be the Fashion of the Times. In the next Reign it gave Way intirely to Politicks and Religion. While *K. William* was on the Throne, it reviv'd under the Protection and Encouragement of Lord *Sommers*, &c. when those Genius's receiv'd that Tincture of Elegance and Politeness, which afterwards made such a Figure in the *Tatlers*, *Spectators*, &c. thro' most of *Q. Anne*'s Reign. From that Time to this it has only broke out by Starts, and, for Want of being the Mode, is now seldom or never heard of at all.

*Wit* is a Start of Imagination in the Speaker, that strikes the Imagination of the Hearer with an Idea of Beauty common to both; and the Result is the Flash of Joy that attends it: It is the same to Sense or Wisdom, as Lightning is to the Sun. It is dependent on the Constitution, and not to be acquir'd by Study or Art. Volatile and Mercurial Minds abound with it most; and it as often arises from a Defect in the Mind, as from its Strength and Capacity; witness those who are *Wits* only, without the Power of being grave or wise. Just, solid, and lasting *Wit* is the Result of fine Imagination, finish'd Study, and happy Temper of Body.

The Use of *Wit* ought to be to render the Owner agreeable, by making him instrumental to the Happiness of others; this he has at Command more than any other, if his *Wit* be us'd with Discretion: Whence, as soon as such a one appears amongst his Friends, an Air of Pleasure and

Satisfaction diffuses itself over every Face. Another Use of it is to expose Folly and Affectation, when they become troublesome and offensive. Many have been stopp'd in a full Career of Absurdity by one seasonable and humourous Reproof: Tho' there is at the same Time an humble Ignorance, and modest Weakness that ought to be spar'd.

In a Word, *Wit* is a Quality that some possess and all covet, what many enjoy and few manage with Discretion; it pleases and offends, gives Joy and Pain, is prais'd and hated; and like Gold in its greatest Purity stands in need of Alloy.

*Universal Spectator*, July 22. N<sup>o</sup> 198.

*Resignation to the Will of God.*

**I**F Men would impartially examine their Conduct, I believe (says Mr. *Spectator*) more would lay their Misfortunes to their Indolence, Vanity, Folly and Credulity, and we should hear fewer Exclamations against the Stars, &c. we should find those who are now ready to revolt against Heaven, humbly acknowledging its Mercies, and thankful they are not more depress'd; I won't say miserable, since no Man can be so, who looks up to the Almighty, trusts in him, submissively bears Afflictions, and blesses the Hand that holds the Scourge.

Would we look upon ourselves as we really are, and upon that tremendous *Ens Entium* who has given us Being, with a just Reflection upon his Attributes, it would greatly help us in governing our Passions, and we should be contented in every Condition.

I know a Gentleman, who by his Resignation to the Divine Will, and from this Reflection, *He who made the World, best knows how to govern it*, is the happiest Man living. He was stripp'd of a plentiful Fortune, and may be said now to be one of your very rich



rich Men not worth a Groat; who is little known, and much esteem'd; thankful for what Mercies he receives, and humble under Chastisement: He is despis'd by the World for his Poverty, and pities the World for its Weakness; is a Friend to Mankind, and an Enemy to nothing but Vice.

I never made him a Visit, but I came away both pleased and instructed. I found him last Feb. in a very cold Day without a Fire; he without Ceremony confessed the Reason, and said, could his Penury be attributed to his Vice or Folly, he should perhaps have cloaked the real Cause with a fictitious Reason. I told him I was sorry a Man of his Merit should, by his Misfortunes, be drove to so great Streights: He replied, 'And I am sorry a Man of your good Sense should pretend to set Rules to Omniscience, and should use Terms without Ideas. Take this for a Maxim, the Almighty has no Delight in the Misery of his Creatures; and therefore, whatever we suffer here, is either to prevent a severer Punishment, or to fit us for greater Blessings. We are like Mariners, who by fair Winds might run into the Way of Pirates, and by those contrary to their Wishes, reach their Port in Safety. If we think the Ways of Providence grievous, the only Way to prove them otherwise, is to submit to them with an entire Resignation; a contrary Procedure, and using indirect Means to ease ourselves, will not alleviate but increase the Burden. Chance, Misfortune, and good or bad Luck, are Words without a Meaning, or they signify the Direction of Providence. If you have no Meaning in these Words, you tell me you are sorry for nothing; if you have, 'tis impious; for 'tis thinking the Source of Mercy cruel. But, as I think better of you, I take 'em to be Words of Course. He who depends on Providence can never want

a Support: But say we are neglected; and that all our Endeavours for Support prove fruitless; he who considers that Death will soon relieve him, will by that Reflection find his Constancy supported.'

A *We're all but actors on the world's great stage,  
Some play without, some with an equipage:  
Death drops the curtain, and the farce is o'er,  
And all distinctions cease 'twixt rich and poor.*

Another Gentleman, whatever happen'd to him, used to say, and think, 'twas all for the better. Coming once from Ireland to England, and going into the Packet Boat, the Ent'ring-Rope broke, he fell into the Pinnacle, and broke his Leg. Well! said he, *it's all for the better.* His Friends asked him, how he could think breaking his Leg, attended with the Loss of his Voyage, &c. could be for the better? Providence, reply'd he, *knows best: I am still of Opinion, 'tis for the better.* He was carry'd back, the Packet Boat sailed, foundered in her Passage, and but one Man was saved.

*Grubstreet Journal, July 27. N<sup>o</sup> 134.*

*Prescience and Free-Will. Occasioned by a lately revived Dispute on those Subjects.*

E **A**S to the Decrees of God, secret Things belong unto the Lord, and therefore are not the proper Objects of our Enquiries; but, as for those Things which are revealed, which belong to us, we find not any such Representations of them, as would make us look upon ourselves under a fatal Necessity in all our Actions.

As to the Prescience of God; if upon other Accounts the Actions of Men may be free, the bare Certainty of the Divine Foreknowledge can never be proved to destroy that Freedom.

All that the Opposers of Liberty have ever urged, or can urge, upon this Head, amounts only to this, That Foreknowledge implies Certainty,

\* tainty, and Certainty implies Necessity.' But neither does Certainty imply Necessity, nor does Foreknowledge imply any other Certainty, than would be equally in Things, tho' there was no Foreknowledge. For (*first*) the Certainty of Foreknowledge does not cause the Certainty of Things; but is itself founded on the Reality of their Existence. Whatever now is, 'tis certain that it is; and it was Yesterday, and from Eternity, as certainly true, that the Thing would be to Day, as it is now certain that it is. And this Certainty of Event is equally the same, whether the Thing were foreknown or not. The Manner how God can foresee future Things without a Chain of necessary Causes, is impossible for us to explain. Some indeed have undertaken this; some say he foresees them in *speculo voluntatis*: Others say, the Eternity of God is actually commensurate to all Duration, and that he does not so properly foresee, as see future Things. But this is but to darken Difficulties with a Shew of Knowledge. (*Secondly*) Certainty of Event does not imply Necessity. For, let a Fatalist suppose, that there was in Man a Power of beginning Motion, *i. e.* of acting freely; and let him suppose farther, if he please, that those Actions could not be foreknown; will there not yet, notwithstanding this Supposition, be, in the Nature of Things, the same Certainty of Event, in any one of the Man's Actions, as if they were never so fatal and necessary?

§ Of Play-House Writers.

DRAMATICUS says, Authors in general (particularly *Dramatic*) may be divided into two Classes, the Venal, and the Gentlemen Writers. The first of these have a numerous Off-spring, and contrary to all other Parents, instead of feeding, are fed by them; and if any one of them fail herein, tho' it be the Parents

favourite Brat, they'll knock it on the Head, to save another they are not so fond of: Witness the *Covent-Garden Tragedy* (See p. 129.) which was cruelly abandon'd by its Daddy, to save a Twin-brother not so obnoxious to the Town. Farther, these venal Parents are not anxious, whether their Children are good for any Thing or no, but only whether they will bring any Thing in. Whence if any of these half-begotten Children are attacked in publick, instead of defending them, they give them up; or if they offer at a Justification, are ashamed to do it in their own Names. But I think the Town has a Right to insist upon the Poet's Justification of his Work, or Acknowledgment of his Accusation; and that the most effectual Way to restore the Stage to its former Decency and Dignity, would be for the Town to join, never to admit on the Theatre a second Production of an Author, who shall have refused to vindicate his first.

*Weekly Register*, July 29. N<sup>o</sup> 120.

*Education, and the Power of Love.*

HELI, the *Turkish* Traveller, to *Osmyn*, Governor of the Royal Pages at the *Seraglio*, writes thus: The forming of Youth is one of the most difficult Tasks in the Universe, and requires the greatest Delicacy and Strength of Mind to perform it as it ought. In the Beginning 'tis exceedingly hard to pry into the Souls of Youth, and discover the particular Bent of Genius in each; not to say that the Dawn of Genius is often as flattering as the Serenity of an *April* Morning, or the Bloom of a forward Flower, seen and admired one Moment, and lost in the next: Hence many a surprizing Boy has made a worthless Man. Besides, the Tyranny of Custom in the present Laws of Education is against us, and the wisest Innovation



is too often the Ruin of the Inventor. Youth at present are taught rather Words than Things, and the first Principles they imbibe are rather Prejudices than Truths, which 'tis the Business of their advanced Years to unlearn. We struggle with perplexed Systems in our Childhood, that the oldest and wisest Heads cannot explain. Simple Truths are easier to be understood than the Jargon we are now perplexed with, and no doubt they will be infinitely more serviceable. What I mean by simple Truth is this: To honour the eternal and immutable First Cause, and prefer their Country to all human Considerations; to be friendly and beneficent to all, and love themselves with Decency and Propriety, so as to covet only what tends to Glory, and avoid whatever is base or infamous.

But suppose thou wert lucky enough to have none but ingenuous Minds under thy Tuition, and thro' thy sublime Dictates, they had attained the highest Excellencies that their Youth and Capacities were capable of; yet even then the hardest Part of the Toil is still behind. 'Tis easier to make Men wise than honest, and Passion begins its Reign, where Ignorance and Folly end theirs. The *Lybian* Lion is as easily tamed as the mad Desire of Pleasure, and Precept is of little Effect where the Ear is deaf and the Judgment blind. Some Passions perhaps may be tamed, or altered into Virtues: But what wilt thou do with Love, which enters into every Heart, and blends itself with every Constitution? It promises the most Pleasure, and tho' attended with Pain, we had rather bear it than be cured. Here thou wilt find all thy Knowledge fruitless, and all thy Caution vain. One fine Woman will undo in a Moment all the Toil of thy Life, and thy Pupil will prefer a Smile from her to all his Reputation. To this purpose is the Story

of the *Santon Selym* in *Arabia Felix*; who being bless'd with a sublime Capacity, and diligently pursuing the Study of the Sciences, before he was quite 18, surpass'd the wisest of his Masters. He seemed wholly devoted to Study, and fond of no other Joy but that of Wisdom and Virtue. He withdrew from the World at once in the Prime of his Youth, made a Cave in the Edge of a most delightful Valley his Retreat, lived on the Fruits of the Earth, and drank the living Water of the Rock. Here he was rapt in Contemplation, and his Fame being spread thro' the neighbouring Provinces, he was visited, consulted, and almost adored by the Inhabitants of all. Several of the Princes endeavoured to draw him from his Desert by large and splendid Offers, but to no Purpose; he was Proof against them all. Thus he was the Admiration and Wonder of the *East*. But once as he was ruminating on the most abstracted Points, a young beautiful Shepherdess happened to pass by his Cave, and for the first Time diverted his Attention; the Girl pass'd carelessly on, and he remained perplexed and confused, wondering at the Occasion. Thus he continued till the Morning, when the Shepherdess returned, and he became totally enamoured with her. His Books were from that Moment neglected, he despis'd Study, hated Knowledge, and lov'd Solitude only because it was favourable to Love. He sung his Goddesses Songs of his own composing, and learned to play upon the *Arabian* Flute to entertain her. He saw himself fall from Honour to Ignominy at once; but, happy still in the Smiles of his Mistress, he sacrificed his Glory to his Passion, and laughed at the Censure of the World. N. B. *This was falling from one Extreme into another; for certainly virtuous or conjugal Love is very consistent with the just Pursuit of Wisdom and Virtue.*

*Universal Spectator*, July 29. N<sup>o</sup> 197.

*Inconstancy and Fickleness of Man.*

MR. *Spectator*, in order to set forth the fickle Temper of some People, to whom every Thing new is engaging, and who take the Impression of their last Company, as the Wax does that of the Seal; tells a Story of Mr. *Whirl*, an Acquaintance of his, who, last War, was so delighted with the Account given of a Campaign, that he resolved nothing should hinder his making one the next Summer. Unluckily a Captain of a Man of War extolling a Sea Life, as much more honourable, put him quite out of Conceit with the Land Service, and made him resolve upon taking a Voyage with the Captain, who was ordered to the *West Indies*. A grave old Gentleman at Table, asked Mr. *Whirl*, if he thought Heaven too indulgent to him, that he must needs go in search of Misfortunes, because he was not subject to them; recommended to him a Country Life, as affording a Number of innocent Diversions; and advised him to go down to his Seat, to look into his Affairs, and not to trust the Management of his Estate to Stewards, who commonly make Fortunes for their own, by beggaring the Families of their Masters.

Mr. *Whirl* was so affected with what the old Gentleman said, that he resolved to leave the Town the very next Morning, and give himself up to a Country Life. *Bob Saunter* hearing this Resolution, immediately endeavoured to dissuade him from it, using all his Art to ridicule and expose the Manner of Living in the Country, and to recommend the Pleasures of the City, Wine and Women, Musick and Wit, Shew and Equipage. Name me one Thing, says he, a Country Squire is good for, except to furnish a Theme for the Theatre, for us Men of Taste to laugh at. That's true! reply'd *Whirl*; not the Country; I don't want to save; my Estate will answer my Way of Living, and why should I be always poring over Accounts and Leases, like a miserly old Money-Scrivener? Or (said *Bob*) a Hackney-Writer; you have resolved like a Man of Spirit.

This Resolution was scarcely taken, when Mr. *Plainly* asked *Bob*, to what End his Reason was given him? and told him he was scandalized at his Discourse, and more so at his endeavouring to propagate his infamous Tenets. Do you know any thing of yourself? says he; any Thing of this Universe? Have you ever enquired what you are, or how you came into Being? Have you ever examined into the Nature of the Deity? Have you any Notion of Eternity? I see by your Looks you have gloried in your Ignorance; like a Swine you find your Wash in the Trough, and never consider how

it came there, but suck it up, and lie down again to wallow. Endeavour to learn then you are a Man, and be ashamed to act longer like a Brute. *Whirl* was touched with this, and cried out, he had often paid dear for a Debauch, and was sensible such a Course would soon ruin his Constitution; that he was ashamed of his Ignorance, and for the future would apply himself to Study, till he was fit to travel; then he'd make the Tour of *Europe*, and come home qualified to serve his Country in Parliament.

This fickle Temper is owing to what all Follies spring from, *viz.* Want of Consideration. But as these People never go farther than Designing; so there are others who can never be diverted from a Resolution, when once taken, by the most powerful Remonstrances, and the strongest Reasons that can be afforded.

*Applebee's Journal*, July 29.

*Liberty and Property.*

LIBERTY and Property are not only joined in common Discourse, but are in their own Natures so nearly ally'd, that we cannot be said to possess the one, without the Enjoyment of the other; and yet there is this Distinction to be made between them: All Men in their natural and primitive State, had an equal Right to Possessions; but when Mankind were increased, and formed into civil Communities, and the whole Mass of Property became unequally divided amongst them, according to every one's Industry and Merit, they made Laws unanimously for securing each other in their respective Acquisitions. Hence it came about, that all Men have a Right to whatever Property they can acquire by the Laws of a free Country; and the Principle on which this is founded, is the common Good of Mankind.

But Liberty, the Source and Pillar of all true Property, cannot be preserved in Society, while the Members possess it unequally. It can no Ways exist but in its original and native Capacity. All Men are equally entitled to it. He who assumes more than his just Share of Liberty, becomes a Tyrant in Proportion to what he assumes; and he who loses it, becomes so many Degrees a Slave.

THE *Hyp-Doctor* of the 18th lashes *Fog* for saying there were no Titles of Honour in *Athens* or ancient *Rome*. (See p. 186.) Is not King a Title of Honour? And there were Kings among the ancient *Romans*: The Senators were called *Fathers*. Nay there were *Patriarchs*, or High-Priests; *Patricii*, or Nobles; *Tribunes*, *Consuls*, *Dictators*, *Prætors*, *Censors*, *Quæstors*, *Ædiles*, &c.

In *Athens* they had their *Areopagus*, their *Basilus*, their *Polemarchus*, their *Presidents of Tribes*, their *Proedri*, *Nomothetæ*, *Prytanes*, *Polite*,



*Politia, Apodectia*, Senate and Court of *Areopagus*, &c. Yet *Fog* affirms there were no Titles of Honour in old *Athens* or *Rome*. O thou impenetrable *Fog of Fogs*! Thy Statue shall be erected in *Blunderland*, embellished with all the Hieroglyphicks, which the Deities of Ignorance, Darknes, Stupidity, Absurdity, Blindness, and Error can bestow upon thee!

London Journal, July 29. N<sup>o</sup> 683.

Of bad Kings making bad Ministers.

MR. D'Amers (says *Osborne*) has almost surfeited us with old Tales of bad Ministers making bad Kings; but never yet harangued upon the Subject of bad Kings making bad Ministers.

If we consult *Facts*, *Experience*, or *Reason*, we shall soon be convinc'd, that bad Kings have oftener made bad Ministers, than bad Ministers bad Kings. King *Elizabeth* (if I may be allowed to call her so) being wise and good herself, had always a wife and good Ministry; but her inglorious Successor, who was the Reverse of that renowned Princess, had always a foolish and wicked Ministry.

Ministers will certainly find out the prevailing Inclinations of their Royal Masters; and if they find them good, will, for their own Sakes, strike in with them; because 'tis the highest Interest, and only Security of Ministers to keep within the *Laws* and *Constitution*. And we shall find it true in Fact, that in most of those Reigns which were wicked and arbitrary, the Kings were of wicked and arbitrary Dispositions; the Ministers suiting their Measures to the Prince's Inclinations.

This is true of all the *Stuarts* Reigns, but more especially of *K. Charles I.* For he seem'd to have nothing so much at Heart as setting up arbitrary Power upon the Ruin of all our Liberties, (as appears by Lord *Clarendon* himself, if we read the 52d. and 4 or 5 following Pages of Vol. I. Fol. Edit.) He began his Reign by treating his Parliaments as his Slaves and Creatures: He called three in the first three Years of his Reign; and because they would not give him all the Money he asked, till some publick Grievances were redress'd, he called them *Vipers*, and their Refusal Sedition: He tells them, if they don't give the Subsidies he asked, he must use those other Means which God had put in his Power; that he was accountable to none but God for his Actions; bids them remember they were to be, or not to be, at his Pleasure; and then concludes, Don't think I threaten you, for I scorn to threaten any but my Equals. These are the very Expressions of the Speeches in the three first Years of his Reign, 12 or 13 Years before the Civil War broke out (all which Time he governed without a Parliament, and against Law.) When he dissolved the last of

these three Parliaments, he put out a Proclamation, forbidding the People, on Pain of his highest Displeasure, to talk any more of Parliaments. We have nothing to do with his private Life: His slavish Panegyrists say he was a good Man: and we say he was a bad King, and the worst that ever sat on the English Throne, because he had the most fix'd Resolution (as appears by all his Actions) to destroy the Constitution. When *Buckingham* was dead, he had no Favourite (as *Welwood* observes) all the rest of his Reign, and so could not be said to be managed: But he managed off Men to serve his own most wicked Purposes of reigning without a Parliament. So that 'twas this King made his Ministers wicked, not the Ministers him.

The same may be said of his two Sons; the Eldest of which had neither private nor publick Virtues; but sacrificed the true Interests of his Country to his Pleasures throughout his whole Reign, and procured Ministers wicked enough to carry on his infamous Projects.

King *James II.* who was a sincere Bigot, and a much bonester Man than his Brother, yet was so bad a King, that he leapt all the Bounds of the Constitution at once, and boldly dissolved all the Laws, by setting up a dispensing Power. It was not Ministers that ruin'd these Monarchs, but they ruin'd themselves, and would have ruin'd the Nation too, had not the Revolution prevented the fatal Stroke.

By the Revolution, such a just Balance of Power is settled, and the Prerogative of the Crown and Liberty of the Subject so well adjusted, that we seem as secure as the Nature of human Affairs will permit: Nor have there been any Enoachments upon our Rights and Privileges, since the Settlement of the Crown upon the Prince of Orange, unless in the four last Years of *Q. Anne*; when wicked Ministers, laying hold of the Weakness and Prejudice of her Majesty, began to pave the Way to arbitrary Power.

'Tis our peculiar Happiness we have a Prince on the Throne, who knows that his own highest Interest, and the Security of his Family, consist in firmly adhering to the Constitution, and governing by the Laws. And we have a Ministry grown old in the Principles and Practice of Liberty, and in the Service of their King and Country.

#### §. Compassion to the Distressed.

THE giving Succour to the Afflicted, even before they ask, is a most glorious Action; and if we consider it as flowing from the Christian Motive, Charity, it meets with a Reward even in this Life, and secures a present internal Happiness, by the Assurance of a perpetual one hereafter.

Separate from the Motive of a future Reward, Things are so ordered by Nature, that as the Love of Mankind prevails more or less,

less, the State flourishes or declines. In the Time of *Scipio Africanus*, the whole Roman People had a noble Tenderness for the Miseries of others. When *Chremes* says, *Homo sum; humani nihil a me alienum puto*, the crowded Theatre wept and applauded.

I do not quite despair of our Times, tho' bad enough (says this Writer) since I see not only particular Instances of Good-nature, but Numbers associated to carry on the common Cause of Humanity. The Case of the persecuted Protestant *Schreibers* is very moving; and I was pleas'd wonderfully to find a Number of Gentlemen in England making the Afflictions of their Brethren their own. The poor Wanderer, banish'd for his Religion, with his starving Babes crying round him, will, in the Suburbs of *Frankfort* and *Musburgh*, be preserv'd from perishing, by Charity perhaps given in some inland County of England.

There is another Society, the Trustees for the Colony of *Georgia*, whose Design is to save wretched People, and give them once again an Opportunity, by their Industry, of living comfortably. Want first reduces Men to Sickness and Prison; and when the Man's Industry is useless, the Wife and wretched Children must either perish, or ask Relief of their Parish, which perhaps drowns them,

perhaps allows them enough to prevent their being famish'd to Death, but not enough to prevent Sickness, the constant Companion of Famine. I have heard that 2000, not including Prisoners, (of whom are computed double that Number) perish yearly of this Kind of Distemper. To avoid it, the unfortunate *Richard Smith* not only destroyed himself, but out of a dreadful Fondness to free his Wife and Child from a wretched World, killed them also. (See p. 37.) How generous and christian an Action would it be to preserve such Multitudes; who at the same Time might be very useful to the State!

If these Trustees give Liberty of Religion, establish the People free, fix an Agrarian Law, prohibit the abominable Custom of Slavery: In fine, if they go upon the glorious Maxims of Liberty and Virtue, their Province, in the Age of a Man, by being the Asylum of the Unfortunate, will be more advantageous to Britain than the Conquest of a Kingdom.

The Profit and Gain that will arise from hence is the meanest Motive. The saving such Multitudes from Destruction here, and perhaps hereafter, are Motives that would sway every tender, generous and christian Soul, to give their utmost Assistance to so noble a Work.

## POETICAL ESSAYS.

### The Devil defeated: A Ballad. To the Tune of the Abbot of Canterbury.

GOOD people of E—ing, and of C—el:  
Give ear to my ditty, I'll tell you a tale,  
'Twas of a poor parson, whom each of you  
knows,

Whoby devilish disaster was hurt without blow.  
Derry down, &c.

This priest, who was willing to serve an old  
friend

In a neighb'ring parish, a corpse did attend.  
He read o'er the service with reverend grace,  
And sent the deceas'd to an happier place.

But Satan who always is watchful and sly,  
Attended incoz, as the burial pass'd by:

He hover'd about round the corpse like a kite;  
When the parson, who spy'd him, cry'd Satan  
a bite!

Enrag'd, disappointed, revengeful old Nick  
Resolv'd to be up with the priest for his trick;  
So changing his form, as you know he can do,  
He sav'd the poor parson his courage should rue.  
'Twas thro' a dark lane, where the priest took  
his way,

Where often he'd rode, but to preach and to  
pray,

There, clad in disguise of a parcel of stones,  
Did Belzebub tarry to break the priest's bones.  
As musing and thoughtful he rode on his way,  
Old Nick rais'd his back, like a cat set at bay;  
Then over the lump the poor priest got a fall,  
Broke his nose, cut his face, and the knees of  
poor Ball.

O bol! quoth the D—l, methinks you are  
down;

Lie there without help, and I'm sure you're my  
own:

No, no, quoth the parson, old Satan you're out;  
You've only desec'd me, and batter'd my snout.  
And now, to be up with your trick, I'll conspire;  
I'll preach down next Sunday your brimstone  
and fire:

No child in my parish shall e'er be afraid  
Of you, nor your boasts, nor your burns, nor  
your trade.

Nay, I'll preach twice a day all my friends to  
alarm,

To defeat your designs, and to keep them from  
harm.  
Hold bold, quoth the D—l, yourself you'll  
undo.

Kiss mine A—e, quoth the priest, I'll be even  
with you.



And now ever since he's as good as his word,  
He cries down the D—l, and sets up the Lord.  
And Satan defeated is forc'd to take flight;  
And the priest without fear travels safe in the night.

Derry down, &c.

### A Thought on Cælia. MS.

THE sounds from Cælia's tongue which  
sweetly flow,  
Each other virgin's brightest eyes disarm,  
The charms which o'er my silent Cælia glow,  
Make others softest words want pow'r to warm.  
Might I my Cælia's lips alone enjoy,  
And thou next her the fairest virgin's waste,  
Pleasures superior should my soul employ,  
While, envying me, thy joys would want a taste.

To a Lady, who asked, what is Love?

'TIS somewhat, that exists within,  
By pedants constru'd into sin;  
A subtle particle of fire  
Which heav'n did with our souls inspire;  
Of such a mix'd and doubtful kind,  
It pleases while it racks the mind;  
In lightning thro' our eyes it breaks;  
In blushes glows upon our cheeks;  
Pants in the breast, dilates the heart;  
And spreads its pow'r thro' ev'ry part;  
We feel it throb at every kiss,  
Yet know not why, nor what it is.

### The Snow-Ball.

JULIA, young wanton, flung the gather'd  
snow,  
Nor fear'd I burning from the wat'ry blow:  
'Tis cold, I cry'd; but ah! too soon I found,  
Sent by that hand it dealt a scorching wound.  
Rebellest fair! we fly thy pow'r in vain,  
Who turn'st to fiery darts the frozen rain.  
Burn, Julia, burn like me, and that desire  
With water which thou kindest, quench with fire.

### Carlsholton-Fair. A rhapsodical Fragment.

ALL human-kind must ease the lab'ring  
soul,  
And care and business justly meet controul:  
For there's a time, that e'en the meaner sort  
Rejoice, are gay, and make each other sport;  
When the bright morn is usher'd in with shouts,  
And the shrill bag-pipe glads the country houts;  
When ev'ry swain with kisses greets his lass,  
And throws her gently on the tender grass;  
This time was come, this scene of rural joy,  
The spleen's destroyer, and the maid's decoy,  
Behold the lads and lasses all a-row  
First one by one, then two by two they go;

Here Jane with Jock, there Nan with Colin  
eyes,

While Susy, jealous nymph, their actions spies;  
And fumes and frets, at the caressing words,  
That Col to Nan, and Nan to Col affords.

She swells to rage, and swoons with ardent  
babe,

And tries her ev'ry art, to know her fate;  
But vain each mean effort, each trifling scheme,  
Where hearts join hearts, and mutual meet  
esteem.

Now to the fair they go, where each kind  
swain

Takes round his lass to view the gauzy plain,  
Adorn'd with booths of various sorts and hue;  
Fine toys grace these, from France with kick-  
shaw new!

(The gentry these frequent, for gentry's mad  
For ought that's foreign, be it ne'er so bad.)  
Those ribbons sell, the swain his lass now  
plac'd,

Here the circumf'rence measures of her waste;  
Then from his sob he plucks the argent coin,  
And throws it, wanton, on the counter's shrine,  
Quick to the booth of toys impetuous flies,  
The nymph close elbow'd to his body lies;  
There chuses out a buckle, wrought with care,  
To deck the girdle of his gracious fair,  
Then pays the cost; and his just love is such,  
He never scruples that the price's too much.

From thence she flies, with her spruce coun-  
try loon,

To see the party-colour'd fly buffoon,  
Where crowds of gazers catch his half-coin'd  
sense,

And laugh at him who shears away their pence.  
Here ply a troop, the lawless guilty made  
Than highwaymen, tho' robbing is their trade.  
While swains intent on what is said or done,  
These drive in fobs, and watch and all are gone;  
Then take a turn around the fairy plain,  
And quick return to their fly posts again.

A small digression where plain truth prevails,  
Has often added grace to many tales.

As once Carlsholton fair I stood to view.  
'Twards merry andrew's tricks my sight I drew;  
When by my side, a youth scarce ten years old  
Intensely seem'd his actions to behold;  
With me he turn'd and when I smil'd he smil'd,  
Watch'd my regards; was affable and mild;  
At last, he thought that time was his secure,  
So pluck'd a six-pence, which was all my store!  
I felt his hand, so caught his filching fist,  
In vain his weaker strength strove to resist;  
Up to the savage crew I gave the boy,  
The savage crew becomes his sad convoy.  
So now behold the youth in triumph led,  
And tears for pity plead, but vainly shed.  
One spurns the youth, and burts offensive dirt,  
Another tears his coat, a third his fist:  
At last they drag him to the country pond,  
And duck him thrice, for being wayward.

Jack's tricks being done, the master of the show

Descends from the parade to croud below:  
With his hoarse lungs he summons to the play,  
And at his trumpet's call they all obey:  
The lads and lasses, in one mingled groupe,  
With hasty flying steps, together troop,  
To the show-door; now two by two they pass,  
And each swain pays both for himself and last.  
But turn we now unto another side,  
And view the Roman genius in its pride:  
Where bold Athletick games some swains pursue,  
And make their shins appear both black and blue:

While gold-lac'd bat, for breaking bead's the prize,  
Or bandy-cuffs beat out each other's eyes;  
Thus sometimes this, or that, the mind joy warrants,  
As crab-tree blows do honour to knight-errants.  
The show is done, so ev'ry one departs,  
Well pleas'd and humour'd to their inmost hearts.

To where the fiddle summons they advance,  
And, pair by pair, lead up a country dance;  
Blithsome and gay as lords with fumes of wine!  
Or poets wandering in some new design!  
Here vagrant nymphs from Drury quarters come,

With prink'd up stays, and without noses some,  
With Monmouth cloaths bedeck'd, with patches, paint,  
And borrow'd coyness of a prudish saint.

Now these the swain (o'erpow'rd by potent ale,)  
Will dally with, when all their senses fail:  
They'll wanton rove to loose and lewd desires,  
And sue these nymphs to quench their am'rous fires;

When strange to think! th' infection is so great,  
The swain may rot, and rue his hapless fate;  
Thus when the fit is o'er, his crime he sees,  
When 'tis too late, perhaps too late for ease.  
At last the morn appears, then all is o'er,  
And each returns to labour as before.

**The Mistake: Or, St. James's Palace and the Stables now building in the Meuse. From a MS of the Dramatick Poetasters.**

A Stranger gazing on the stables, cries,  
With air august these royal mansions rise:  
Spying anon St. James's awkward pile,  
Indeed, says he, the stables grace the isle:—  
Convinc'd, that instant of his gross mistake,  
Inrag'd these words like lightning from him brake.

Full worthy this of bouynhymns and brutes,  
But meanly with the British genius suits.  
Say warring nation whence this caprice springs,  
Kings ledg'd as horses, and as horses kings!

### The Retirement.

ALL hail ye fields, where constant peace attends;

All hail, ye sacred solitary groves;  
All hail ye brooks, my true, my lasting friends,  
Whose conversation pleases and improves!  
Could one, who studies your sublimer rules,  
Become so mad to seek for joys abroad?  
To run to towns, to herd with knaves and fools,  
And undistinguish'd pass among the croud?  
To wild ambition many there a prey  
Think happiness in great preferment lies;  
Nor fear for that their country to betray,  
Gaz'd at by fools, and laugh'd at by the wise,  
More still, whom eager hopes of wealth bewitch,  
Their precious time consume, & increase their gain;

And fancying wretched all that are not rich,  
Neglect the end of life to get the name.  
But most of all soft pleasure's charms invite  
In one gay scene of sensual joys to live,  
Who vainly hope to find that long delight  
In vice, which virtue's charms alone can give.  
But how perplex'd, alas, is human fate!

I, whom nor sordid pelf, nor pleasures move,  
Who view with scorn the trophies of the great,  
Am made myself a wretched slave to love.  
If this dire passion never will be gone,  
If beauty always must my heart intral,  
O! rather let me be confin'd to one,  
Than madly thus become a prey to all.  
One, who has early known the pomp of state,  
(For things unknown 'tis ignorance to condemn)

And after having view'd the gaudy bait,  
Can coldly say, the trifle I condemn.  
In her blest arms contented could I live,  
Contented could I die. — But O my mind  
Imaginary scenes of bliss deceive,  
With hopes of things impossible to find.  
In woman how can sense and beauty meet?  
The wisest men their youth in folly spend:  
The best is he, who earliest knows the cheat,  
And finds his error while there's time to mend.

### The Lady and Caterpillar.

Occasion'd by the latter's falling upon her Gown.

CURST caterpillar! filthy creature,  
In Sylvan shades sworn foe to love;  
Leaf-bane, deform'd in ev'ry feature,  
Bless me! what's fallen from above!

The insect lay upon her gown,  
Conceal'd 'till her rage was spent:  
Then courtier-like, without a frown,  
Gave the coy dame this compliment.

True, I'm deform'd, but that will pass,  
A lovely change you soon shall see:  
Not all the colours of your glass  
Reflected, shall out-rival me.

But



But why should I offend your sight,  
While vested in this infant frame,  
Since, if same speaks not out of spite,  
The case of many a Belle's the same?  
Like me from naked bed they rise,  
The toilet makes 'em butterflies.

Love and Reputation. A Fable.

ONCE on the way, as fable tells,  
Love Reputation greeted;  
The first, like modern friends, seem'd frank,  
The other, shy, retreated.

Sir Gravity, said sprightly Love,  
Shall I my scheme unravel?  
Companions rare! yet once for rubim,  
Together let us travel.

Nor is this league with empty views,  
On either side, invited;  
Pert slander shall in vain assay  
On you, or me united.

Agreed:—Away flies eager Love,  
His wings outstrip the wind;  
Whilst Reputation, slow of foot,  
Came lagging far behind.

Love stop'd, impatient at his stay,  
And cry'd, if thus I tarry,  
How many matches shall I spoil?  
How many prudes miscarry?

How many vot'ries shall I lose?  
Yet not my faith to fully,  
I'll teach thee, my dear friend, tho' new,  
To mark my progress duly.

When towns I seek, a wing I'll plume,  
Your guide to trace me thither;  
At masquerades, assemblies, balls,  
You ne'er shall miss a feather.

Soft! soft! said Reputation, child,  
To these I rarely come:

So, Master Love, again you're free,  
In random flight, to roam.

Yet ere we part, well weigh my words,  
With strict attention mind me;  
Those whom I meet, and me desert,  
Again shall never find me.

The Lady and the Caterpillar.

DELIA sitting in a grove,  
Scene of solitude and love!  
There a caterpillar saw  
Near her dainty person draw;  
And, enrag'd, in words like these,  
Chid the insect;—Foe to trees,  
Noxious inmate of the wood,  
Why so troublesome and rude?  
Touch me not, detested creature!  
Little compend of ill nature!  
—Unconcern'd, what Delia said  
It had heard, and answer made;

A term made use of in the Exchequer for nothing.

Scornful lady, tho' to view  
Ugly looks my present hue;  
You shall see me bye-and-bye.  
Chang'd into a butterfly,  
Deck'd with beauties exquisite,  
Blue, vermilion red, and white,  
Fair and pleasing to the sight!  
Many of your sex, they say,  
Me resemble every day;  
Caterpillars when they rise,  
And at dinner butterflies.

Hor. Epode VII. Imitated in English.

Humbly inscribed to the honourable  
Capt. B—, Glazier in Covent-Garden.

WHERE are you marching, Soldier, where,  
With such a fierce tremendous air,  
Neglecting shop and bargain?  
From Tothill Fields, with pike in hand,  
Do you advance along the Strand,  
To dine in Covent-Garden?  
Why sticks that whyniard by your side,  
In fields of bloodshed never try'd?

What means that look so bluff, Sir?  
Why nods that plume upon your head,  
As if in battle stain'd with red?

Or why that coat of buff, Sir?  
Ha'n't you already drain'd whole butts,  
And cram'd your huge, unwieldy guts,  
At Luffingham's and Mitchel's?

Will that keen stomach never cease  
To tax us thus, in times of peace,  
Till you have left us \* Nitchils?

You're not now summon'd to your post,  
As when Sacheverel rul'd the roast,  
To quell contentious riot;

For by a salutary law  
The mob hath since been kept in awe,  
And Brunswick reigns in quiet.

Nor does Sir John require your aid,  
But wishes you would mind your trade,  
Whilst he alone can serve you;

For by his own unwearied pains  
Sharps and Whores he leads in chains,  
And triumphs o'er Moll Harvey.

This is what Papists wish'd of old,  
And Jacobites with joy behold;  
That this good town of London,

So often snatch'd from ruin's jaws,  
Should by her own insatiate maws  
At last be wholly undone.

Worse could our deadliest foes devise,  
Whilst trade decays and charges rise,  
To serve their trait'rous ends, Sir?

What more could ev'n Belloni do,  
Or Thomson's charitable crew,  
For Pop'ry and Pretender?

The fiercest beasts, or birds of prey,  
And lawyers, more canine than they,  
Devour not one another;

Nor does Sir Hans or Doctor Mead

Expect

Expect a fee in time of need,  
 To practise on a brother.  
 Shall tradesmen then on tradesmen prey?  
 Consider what your friends will say;  
 Consider what your foes, Sir;  
 If in this dreadful time of need,  
 A \* BAKER should on Taylors feed,  
 And † CHANDLERS eat up Gracers.  
 O, say from whence this rage proceeds,  
 This fury for heroick deeds,  
 Whilst Fighting's out of fashion!  
 Do thirst and hunger arm your hand,  
 Or are you sent to scourge the land,  
 A judgment to the nation? —  
 'Tis so; 'tis so; as Doctor H —  
 Did from the pulpit late declare,  
 In sermon wandrous sitting,  
 The Martyr's blood for vengeance calls,  
 Which long ago disdain'd our walls,  
 And speeds the fate of Britain.

A Panegyrick on Cuckoldom. From  
 a MS.

MISTEROUS cuckoldom! almighty pow'r!  
 To thee all nations bow, all ages join  
 In adoration, and proclaim thy reign.  
 Ev'n sceptred monarchs bend the neck to thee,  
 Nor disdain thy branching ensigns, interwove  
 With laureat wreaths and starry crowns, to bear.  
 Strange! none of all my sons should grateful  
 rise,  
 Assert their sire, and filial duty pay!  
 Strange! that vain mortals should with blushes  
 hide  
 What gods themselves with pride have greatly  
 worn!  
 Ev'n good Augustus, who with pompous fates  
 Each godhead honour'd, (tho' Priapus stood  
 Duly erected on a marble base,)  
 To thee nor temple rear'd, nor altar pil'd  
 With od'rous sweets—yet not unblest by thee,—  
 Ripe as his laurels thy large honours spread  
 On his distinguish'd head, Olympus big.  
 Thou sov'reign good! me all unfit I ween,  
 A stranger to thy rites, my brow unblest,  
 To approach thy altars with unholy feet.  
 What gentle nymph could make a marriage  
 vow,  
 Were thy dispensing pow'r of force bereav'd?  
 What tender spouse could bear the nuptial cord's  
 Too strict embrace, didst not thou make the  
 bands  
 Sit easy, and thy silken threads entwining?  
 Hymen himself calls in thy needful aid,  
 Lest his extinguish'd torches should expire:  
 'Tis thine to trim his lamp, to lose the knot,  
 And deck with flow'rs the matrimonial bed.  
 Tho' thou, like heav'n, pour'st out thy gifts  
 unseen,  
 With modest caution from the day retir'd;  
 The thousands of bright deeds in thickest night

Lie undistinguish'd, and unnoted die,  
 (The godlike action its own great reward,)  
 Ten thousands still tell out thy wide command,  
 Thy sons recorded in the book of fame.

Great Vulcan first amongst th' immortal race  
 Proudly reveal'd thy holy mysteries,  
 And summon'd ev'ry god to bless thy pow'r.  
 Jove too in thousand shapes on mortal man  
 Unsparring has diffus'd the mighty boon,  
 Unask'd, unmerited. For bounteous heav'n  
 Knows all our wants, nor shuns its liberal hand,  
 Tho' man thro' ignorance the gift despise.

After the great example of their sire,  
 Kings, Jove's viceregents, propagate thy race;  
 From hence the fathers of their people styl'd.  
 Nor less the glory from these acts of peace,  
 Than that by warriors reap'd in fields of blood.  
 Better to scatter plenty thro' a realm,  
 And multiply a nation, than consume  
 On shores remote, and thin a desert land.  
 Here the soft toil of a delusive smile,  
 A few feign'd tears, or well dissembled sigh,  
 A Helen win; without the tedious pain  
 Of marching armies, crossing stormy seas,  
 Bearing the noon-day suns and mid-night watch.  
 Let others shine in council, or in fight  
 Foremost appear; be their remembrance dear  
 (As William's or as George's) to mankind!  
 Thou, Charles, in closer ties of amity  
 Knew'st living to engage thy people's love,  
 And troops of nymphs for a young monarch  
 burn'd!

Then, Cuckoldom, some planet rul'd the skies,  
 Propitious to thy friendly intercourse,  
 And stooping from his sphere beheld with smiles  
 Husbands and wives fall down before thy shrine,  
 O may thy crowded altars ever blaze!  
 May no unballov'd prude reluctant fly  
 The sacrificing flames, nor averse  
 Thy solemn lectisteriums disgrace!

The Craftsman always in the same  
 Story.

BAD corrupt ministers, corrupt and bad,  
 Pension and place, and none for us, O sad!  
 Bribery, pension, place they make us mad:  
 Where'er we Craftsmen turn our patriot eyes,  
 Taxes and debts, yea, debts and taxes rise:  
 A peace we censure and dislike a war,  
 And Dunkirk down, we up with Gibraltar:  
 Our land is pester'd with dead caterpillars,  
 Gaveston, Wolsey, de la Pole, and Villars;  
 Nay more, to vex grave Caleb's righteous soul,  
 Gaveston, Wolsey, Villars, de la Pole:  
 Court scriblers maul us, ministerial writers,  
 And sing triumphant, they have bit the biters:  
 New journals multiply from old opinions  
 Of minions, fav'rites, favourite and minions;  
 Spithead and Spithead, salt and salt abound,  
 And to complete our grievances around,  
 We're loaded with one shilling in the pound!

\* The name of a militia captain.

† The name of another.



# The GENTLEMAN'S Monthly Intelligencer.

JULY, 1732.

SATURDAY, July 1.



SEVERAL Press-Warrants were sent from the Admiralty to the Masters of the Watermen's Company, for them to impress proper Persons for his Majesty's Service; which they accordingly executed: Whereupon several Watermen quit- ted their Employment for the Time. (See p. 150.)

MONDAY, 3.

A Cause was tried at *Dockors-Com- mons*, concerning a Marriage pretend- ed to be solemnized at an Alehouse, between Mr. *Luff*, a Brewer at *West- minster*, and a Woman with whom he had had some Intimacies: And notwithstanding a *Fleet* Parson swore he married them, and a certain Wo- man depos'd she was present; yet upon the whole Matter, and consider- ing how little Credit is given at Law to *Fleet* Marriages, it was set aside by the Judge; as several have before been.

WEDNESDAY, 5.

The Grand Jury at *Hicks's-Hall* found a Bill of Indictment against *Benj. Dalton*, *Laurence Hughs*, and others, for the Murder of *John Wal- ler*, in the Pillory, at the *Seven Dials*. (See p. 149.)

THURSDAY, 6.

At a General Court of the *York- Buildings* Company, it was resolved, To lock up the Seal, and To have

an Account rendered of their Cash and Bonds. 3. To have a particular Account stated of the whole Affairs of the Company, signed by the Di- rectors. 4. That three Trustees should be added to them, to inspect the Accompts. And, 5. That the next General Court shall be held the 19th Instant.

The *Danish Dwarf*, lately brought to Court, was about this Time taken into the Service of his Royal High- ness the Prince of *Wales*, who put him into the Dress of a *Polander*. (See p. 90.)

FRIDAY, 7.

At the Sittings of the Court of *King's-Bench* at *Guildhall*, was tried an Information directed by the Court of *Chancery* against the *Skinners* Com- pany, to try the Right to a Passage out of *Lime-Street* into *Leaden-Hall* Market, when they were found guilty of the Information, which was tried by a special Jury.

The Lords of the Admiralty a- bout the same Time receiv'd new Models from the Master-Builders of *Deptford*, *Woolwich*, *Chatham*, *Sheer- ness*, *Portsmouth*, and *Plymouth* Yards, for the Building of 8 new Sloops, which are to go on the *Irish* Station, to prevent the Running of Wool; and three of them are to be built at *Deptford*, and one at each of the other Yards.

SATURDAY, 8.

The Sessions ended at the *Old-Bail- ley*.

169, when the nine following Male-factors receiv'd Sentence of Death, viz. *John Gillet* alias *Mouth*, for a Street-Robbery; *John Gladman*, for stealing a Mare; *Daniel Tipping*, for a Robbery on the Highway in *Stepney-Fields*; *Robert Ellement* alias *Country Bob*, for Burglary; *John Robins* and *Valentine Robins*, Brothers, *Henry Burnet*, *Joseph Charley*, and *Rich. Dangerfield*, all found guilty of one Indictment for robbing *Samuel Atkins* of his Hat and 3s. on the Highway, on the Evidence of *William Norman*, one of the Accomplices.

The Opinion of the Court was ask'd by the Jury, in relation to the last five Youths, whether they might not be acquitted of the Robbery and found guilty of single Felony only: To which Mr. Deputy-Recorder answer'd, That if they were of Opinion that the Person was robb'd without being put in corporal Fear, they might acquit them of the Robbery; but it appearing the Reverse on the Tryal, they having presented a Pistol to him, they were found guilty. Two were burnt in the Hand, and 27 cast for Transportation.

THURSDAY, 11:  
At the Sitting of the Court of *King's-Bench* at *Guildhall*, came on a Tryal by a special Jury, wherein the *Bank of England* was Plaintiff, and the Executrix of the late *William Morrice*, Esq; Defendant; in the Course of which it was proved that Mr. *Morrice* was indebted to the *Bank* upwards of 28,000*l.* and the Tryal terminated in Favour of the *Bank*.

About this Time we were advis'd, that the Commissioners of the Customs in *Scotland*, received the following remarkable Letter, with a Bill of 50*l.* therein, which they order'd to be publish'd.

Gentlemen, It has always been my Practice to give unto *Cæsar* the Things that are *Cæsar's*, with Respect to my small Trade; but some Time ago I was

tempted to wrong the Government, I think to the Value of the Enclosed, which I found to bring a Curse along with it, to my great Loss, and continual Vexation of Mind; for the Ease whereof, the Lord having favour'd me beyond my Deservings and Expectation, I do hereby, according to my settled Resolution, make Restitution, in sending to you the enclosed 50*l.* Bank Note, requesting you to apply the same for the Use of the Government, as you in your Wisdom shall see proper.

WEDNESDAY, 12.

A Petition of the Earl of *Shaftsbury* was presented to the Lord Chancellor and read, and Council heard thereupon, praying, in regard his Lordship was come of Age, that all his Writings, Deeds, &c. might be deliver'd to him; and also that 12,400*l.* *South-Sea Bonds*, and 6000*l.* Cash, lodged in the *Bank* for his Use by Order of the Court, might be paid to him, being Money sav'd out of the Estates in his Minority; all which the Court order'd accordingly, with the Consent of the Lord Chief Justice *Eyre*, his Guardian. At the same Time a Petition of the Lord Chief Justice *Eyre*, the only surviving Trustee and Guardian of the aforesaid Earl, was presented and read, praying to be discharged of the said Trust and Guardianship, and of all Demands relating thereto. The Earl's Council signified to the Court his Lordship's Consent, and that he was well satisfied that the Lord Chief Justice *Eyre* had discharged his Trust, as Guardian over him, with the utmost Care and Fidelity; upon which the Court declared the Trust to be void.

SATURDAY, 15.  
Mr. *Rogers* in *Chandois-street*, *Covent-Garden*, being in a Passion with his Servant-Maid, insisted on her going immediately out of the House; which she refusing, he went to push her out; but she resisted, and fell upon the



the Pit of her Stomach against a Chair, and afterwards with her Temple against an Iron-Grate; whereby she was so bruised, that she died in an Hour after. The Coroner's Inquest brought in their Verdict *Manſlaughter*.

About this Time we were advis'd from *Glasgow*, that the Shock of an Earthquake had been felt there and in that Neighbourhood, but no Damage was done, tho' Plates and Cups were observ'd to move upon the Shelves.

THURSDAY, 20.

One Man was capitally convicted at the Assizes at *Winchester*, for stealing 50*l.* out of a Dwelling-House; and four were order'd for Transportation.

FRIDAY, 21.

The Ballot was clos'd at the *York-Buildings* House, when the Question was carried for a Call of one and a half *per Cent.* on their Capital Stock. (See p. 203.)

Her Majesty ordered the Parliament, which stood prorogued to the 27th Instant, to be farther prorogued to the 12th of *October*.

TUESDAY, 25.

A Proclamation was publish'd, prohibiting his Majesty's Subjects from trading to the *East-Indies*, contrary to the Liberties and Privileges granted to the *East-India* Company; and from being unlawfully concerned in any Foreign Companies trading thither.

Three Men receiv'd Sentence of Death at the Assizes at *Hertford*, for Deer-stealing.

Three Men were condemn'd at *Abingdon, Berks*; one for stabbing his Son with a Knife; and the other two for House-breaking and the Highway.

*John Stratton* was condemn'd at the Assizes at *Salum*, for uttering a forg'd Note of Hand for 10*l.* but was repriev'd by her Majesty, to be transported for 14 Years.

At *Oxford* they had a Maiden Assizes, none being capitally convicted.

WEDNESDAY, 26.

*Robert Ellement*, alis *Country Bob*, was this Day executed at *Tyburn*; all the other Malefactors being repriev'd for 14 Years Transportation. (p. 203.)

THURSDAY, 27.

A Court of Common Council was held, when the Committee appointed by a former Court, to consider what might be a proper Satisfaction to the Lord Mayor and Sheriffs, in lieu of the Perquisites usually arising on the Sale of the Place of Keeper of *Newgate*, and how the Place should be disposed of for the future, made their Report, containing in Substance:

That the said Place ought not to be sold.

That the Sheriffs for the Time being ought to have the Appointment of a Keeper for the Time of their Sheriffsalty.

That the Sum of 1000*l.* should be given to the present Lord Mayor and Sheriffs. And,

That a Committee of six Aldermen and 12 Commoners should be annually chosen to inspect into the Keeper's Behaviour, and the State of the Goal, and to make their Reports to the Court of Common Council, who should dismiss the Keeper at their Pleasure.

Which Report being read, a Motion was made for the Court's agreeing with the Committee, but great Debates arose, which lasted above two Hours; when a Motion was made for reading the Report Paragraph by Paragraph, and agreed to, on a Division among the Commoners 77 to 59; which Paragraphs were severally agreed to, except the last, for abridging the Power of the Court of Aldermen, on which the Court divided, *viz.* in the Common Council for agreeing to it 70, for rejecting it 57. There were, beside the Lord Mayor, 15 Aldermen present, who were all for rejecting it, so that the Number against it was 72, to the 70 for it. And  
E c the

the same Committee was continued, and ordered to prepare a Bill on the foregoing Resolution. The Aldermen of the Committee are, Sir Gilbert Heathcote, John Barnard, Esq; Sir Richard Brocas, Sir Thomas Lombe, John Barber, Esq; John Salter, Esq;

FRIDAY, 28.

Three Men receiv'd Sentence of Death at the Assizes at *Chelmsford*; one for House-breaking, one for Burglary, and the other for Horse stealing; the first of which was reprieved.

At the Assizes at *York*, about the same Time, five Men were condemn'd; three for House-breaking, one for the Highway, and one for returning from Transportation.

#### *Ecclesiastical* PREFERMENTS.

Mr. *Jackson* presented to the Living of *West-Covin* near *New-Market*, in the County of *Cambridge*.

Mr. *Rouvel*, to the Living of *Hauffet* in the said County, vacant by the Promotion of Mr. *Basset*, to the Living of *Balsome* in the same County.

Dr. *Croxall* preferr'd to the Archdeaconry of *Salop*.

Mr. *Fretven* presented by the Duke of *Bridgewater*, to the Vicarage of *Ellismere* in *Shropshire*, worth 150*l.* per Ann.

Mr. *Lane* succeeds Dr. *Croxall*, as Treasurer of the Cathedral Church of *Hereford*.

Mr. *George Brook* presented to the Rectory of *Penryth* in *Pembrokeshire*.

Mr. *John Fleming*, to the Vicarage of *Fillingley* in *Warwickshire*.

Dr. *Richard Grey*, Author of the *Abridgment of the Bishop of London's Codex*, and of *Memoria Technica*, was made Dr. of Divinity at *Cambridge*, as he had been before at *Oxford*.

Mr. *Richard Watts* presented by the Lord Chancellor to the Vicarage of *Wiglow* in *Northumberland*, void by the Death of Mr. *Tbo. Perry*.

Dr. *Lunn*, Archdeacon of *Huntingdon*, install'd a Prebendary of the Cathedral of *Lincoln*.

#### PROMOTIONS, civil and military.

*Matthew Concanen*, Esq; Barrister at Law, and of the *Inner-Temple*, appointed his Majesty's Attorney-General to the Island of *Jamaica*, in the room of *Alexander Henderson*, Esq; deceased.

*Richard Denham*, Gent. appointed by her Majesty Ensign of a Company in Gen. *Tatton's* Reg. of Foot.

Mr. *Rob. Manning*, Secretary to the Commissioners of the Land-Tax.

The Lord *Percival* sworn in President of the new Colony of *Georgia* in *America*, being so appointed by the Charter.

Mr. *Cotton*, Mercer in *Grace-Church-Street*, chosen Common Council-man of *Bishopsgate*

Ward, in the room of Mr. *Hammers*, deceased.

*Julius Nurus*, Esq; an Officer of Foot on Half-Pay, appointed to command a Company in the Reg. of Foot commanded by Col. *Clayton*.

*Charles Hardy*, Esq; Capt. of the *Carolina* Yacht, chosen Director of *Greenwich* Hospital, in the room of *Tbo. Wainwright*, Esq; lately made one of the Barons of the *Exchequer* in *Ireland*.

*Rob. Pouncefort*, Esq; Solicitor-General to the Prince of *Wales*, appointed Steward to his Royal Highness in his Manner of *Kennington*; and he appointed Mr. *Harris*, Attorney at Law at *Darling* in *Surrey*, to be his Deputy.

*Tbo. Beasley*, Esq; made Collector of the Customs in *Pennsylvania*.

Sir *Arthur Forbes* of *Cragievar*, chosen Member of Parliament for the Shire of *Aberdeen*, in the room of Sir *Archibald Grant*, expell'd the House for the Affair of the *Charitable Corporation*.

Mr. *Moffet* made Door-Keeper to the House of Commons, in the room of his Father, deceased, by the Serjeant at Arms, in whose Gift it is.

Sir *Adolphus Houghton*, Bart. Member of Parliament for *Coventry*, and Major *Sinclair*, Member of Parliament for the Burghs of *Dysart*, *Kirkaldie*, &c. are nominated to succeed to the Command of the two Regiments of Foot on the *Irish* Establishment, vacant by the Deaths of Major-General *Dubourgay* and Col. *Egerton*.

*Diego Spencer*, Esq; commission'd by her Majesty to be Capt. Lieut. of a Company in a Reg. of Foot on the *Irish* Establishment.

Mr. *Parkhurst* appointed by the Earl of *Hallifax* one of the Clerks of the Treasury, in the room of Mr. *Seager*, deceased.

*Joseph Richardson*, Gent. made Ensign in the Hon. Col. *Lucas's* Regiment of Foot.

At the Commencement at *Cambridge* the Beginning of the Month, there commenc'd eight Doctors and 86 Masters of Arts: Dr. *Gretton* of *Trinity-College*, Dr. *Webster* of *Caius-College*, Dr. *Gouge* of *Katharine-Hall*, Doctors of Divinity: Dr. *Brooke* of *Queen's-College*, Doctor of Civil Law: Dr. *Samber* of *Caius-College*, Dr. *Bateman* of *Queen's-College*, Dr. *Reeve* of *Emanuel-College*, Dr. *Brent* of *Katharine-Hall*, Doctor of Physick.

#### MARRIAGES and BIRTHS.

Sir *Tbo. Hutton* of *Cambridgeshire*, Bart. married to Mrs. *Henrietta Asty*, youngest Daughter of the late Sir *James Asty* of *Bedfordshire*, Knt.

The Lady of Count *Dagenfeldt*, Envoy of the King of *Prussia*, deliver'd of a Son.

*John Rogers* of *Milk-street*, Esq; married to a Widow Lady, of 10,000*l.* Fortune.

*Tbo. Heneage*, jun. to Miss *Kath. Newport*.

Mr. *Knighly* of *Northamptonshire*, to Miss *Adams*



*Adams* of that County of 12,000*l.* Fortune.

*Colombine Lee Carré* of *Cork* in *Ireland*, Esq; to Miss *Elizabeth Julia Bavand*, of *St. Anne's, Westminster*; 10,000*l.* Fortune.

*Mr. Bernardiston*, of *Brightwell-Hall* in *Suffolk*, to Miss *Jennings*, Niece to the Lady *Probyn*.

*Tho. Jennings*, Esq; a Relation of Sir *John Jennings's*, to Mrs. *Anne Canse*, a Widow of 16,000*l.* Fortune.

*Edward Perkins*, of *Pillstone* in *Monmouthshire*, Esq; to Miss *Winterbourn*, Niece to the Countess of *Abercorne*; 20,000*l.* Fortune.

*Edward Powis* of *Salop*, Esq; to Miss *Jelf* at *Bristol*.

----- *Harris*, Esq; of *Devon* in *Hampshire*, to a young Gentlewoman of that Town.

## DEATHS.

*Mr. Moore*, an old experienc'd Officer in the Navy.

The Lady *Rockley*, of *Staffordshire*, at her Lodgings in *Pall-Mall*.

*Thomas Woodcock*, Esq; first Commissioner of the Duty on Salt.

*William Dodd*, Esq; at his House in *Duke's-Place, Westminster*.

The Right Hon. *George Brudenel*, Earl of *Cardigan*, at the Lord *Bruce's* Seat at *Tottenham-Forest* near *Marlborough*, in his Return from the *Barb.* He is succeeded in Dignity and Estate by his eldest Son, who married the youngest Daughter of the D. of *Montagu*.

*Nicholas Philpot* of *Herefordshire*, Esq; having shot himself; and the Coroner's Inquest brought it in *Lunacy*.

*Mr. David Bosanquet*, Sen. an eminent Turkey Merchant, reputed worth 100,000*l.* at his House in *Coleman-street*.

*Mr. Moyle*, a Student of the *Inner-Temple*, at *Shacklewell* near *Hackney*.

Mrs. *Jane Steale*, a Maiden Lady of 6000*l.* Fortune.

*John Stevens*, Esq; a Gentleman of a good Estate in *Cornwall*.

Dame *Elizabeth Casp*, Relict of Sir *John Casp*, late Alderman of *Portsoaken Ward*, and formerly Member of Parliament for *London*.

*James Arbuthnot*, Esq; Collector of his Majesty's Customs at *Antigua*, died lately at *New-York*, whither he retir'd for the Sake of his Health.

The Relict of the late Chief Baron *Rockford* of *Ireland*. She was found dead on her Knees in her Closet, whither she retir'd after her usual Manner, after she came well from Church. She died at *Dublin*.

Mrs. *Marlow*, a Widow Lady of a considerable Fortune, at *East-Ham* in *Essex*.

The Hon. Sir *John Maxwell*, of *Nether-Pollock*, Bart. at his House of *Pollock* in *Scotland*. He was one of the Lords of Session.

The Rev. Mr. *John Grierison*, one of the Ministers of *Edinburgh*.

The Countess of *Donnegal*, Wife to Henry Earl of *Donnegal* in *Ireland*; at *Bromfield* in *Essex*.

Sir *Richard Grosvenor*, Bart. Member of Parliament for *Chester*, at his Seat at *Eaton-Hall* in *Cheeshire*. He was descended from a long Line of illustrious Ancestors, and married to his first Lady, *Jane*, Sister to Sir *William Windham*, Bart. and to his second, *Diana*, Daughter to Sir *George Warburton*, of *Arley* in *Cheeshire*, Bart. whom he surviv'd. The Dignity and great Estate descended to his Brother, now Sir *Tho. Grosvenor*, Bart. Member of Parliament also for *Chester*.

The Hon. Col. *Egerton*, Brother to the D. of *Bridgewater*, suddenly.

The Rev. Mr. *Copley*, Rector of *Thornbill* in *Yorkshire*, said to be worth 500*l.* per Ann. and in the Gift of Sir *George Saville*, Bart. Knight of the Shire for the said County.

Mrs. *Tolburst*, a Maiden Lady, having left behind her a Fortune of 20,000*l.* which was left her by the late Lady *Cbeney*; and she has bequeath'd it to the Lord *Gower*.

Brigadier General *Dubourgay*, at *Edinburgh*.

Mrs. *Jane Spicer*, a Maiden Lady, Sister to *Christopher Spicer* of *Red-Lyen-Square*, Esq; to whose two Daughters she has left about 10,000*l.*

Mrs. *Stephens*, at her House in *Theobald's-Court* in *Holbourn*, a Widow Lady of a great Estate.

*Rob. Ellison*, Esq; Collector of the Customs at *New-York*.

*Martin Fellows*, Esq; in *Red-Lyen-Square*.

Capt. *John Darby*, an experienc'd Officer on Half-Pay.

*Samuel Hannet*, Esq; Lieut. Col. of the first Regiment of the Tower Hamlets.

Her Grace the senior Dutchess Dowager of *Gordon*, at her Lodgings in the *Abby-Hill* in *Scotland*.

*John Lane*, Esq; in *Lincoln's-Inn-Fields*, reputed worth 200,000*l.*

Miss *Gallway*, Daughter to the Lord *Gallway* of *Ireland*.

Mrs. *Ashley*, a Widow Lady of a considerable Fortune, 7000*l.* of which she has bequeath'd to a Nephew and Niece.

Mrs. *Sloane*, Wife to *William Sloane*, Esq; and Daughter of Sir *Gilbert Heatcote*.

Capt. *Dickens*, formerly Captain of an *India-Man*.

*Peregrine Nevil*, Esq; at his Lodgings near *Hammersmith*.

The Lady *Douglass*, Relict of Sir *William Douglass*, late Member for *Cardigan* in *South-Wales*.

*Theophilus Jordain*, Esq; at *Mile-End*.

Mr. *Tho. Elrington*, Deputy Master of the Revels, Steward of the Inns, and Chief of his Majesty's Company of Comedians in *Ireland*.

*Ann*

*Ambrose Hallet, Esq;* Grandson to Sir *James Hallet*, of *Bloomsbury-square*, Knt. and to the late Sir *Ambrose Crawley*, Knt. and Alderman of *London*. He died of a Hurt he receiv'd the Day before, by being, with his Brother, thrown out of a Chaise, by the Horses taking a Fright.

*Mrs. Hyde*, Wife of Mr. *Hyde*, a noted Vintner in *Spittlefields*.

*Mrs. Browning*, Wife of Mr. *Browning*, Brewer in *St. John's-street*.

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*Persons declared BANKRUPTS.*

*John Turner*, jun. of *King's-Lynn* in *Norfolk*, Wine-Merchant.

*Edward Maber*, of *London*, Merchant.

*John Clarke*, of *St. Martin's in the Fields*, Vintner and Mariner.

*William Knelling*, of *Rotherhitb*, Merchant and Mariner.

*Solomon Nathan*, late of *Fen-Church-street*, *London*, Merchant and Dealer in Jewels.

*Charles Harwick*, late of *King's-Lynn* in *Norfolk*, Bookseller.

*Stephen Fechem*, late of the City of *Bristol*, Weaver.

*Shadrach Pride*, late of *Worcester*, Innholder and Vintner.

*William Lawfield*, of *St. Paul's Church Yard*, Hoffer and Glover.

*William Gent*, late of *Leek* in *Staffordshire*, Grocer.

*Thomas Cole*, late of the Bankside in *Southwark*, Lighterman and Chapman.

*Samuel Seal* and *Thomas Seal*, of *Horninglow* in *Staffordshire*, Merchants and Co-partners.

*Joseph Stopford* and *William Stopford*, late of *Cannon-street*, Warehoulemen.

*Thomas Jones*, of *St. Dunstan's* in the East, Victualler.

*Isaac Jacobs*, of *Gravel-Lane*, *London*, Merchant.

*William Pettis*, late of *King's-Lynn* in *Norfolk*, Vinegar-Merchant.

*John Tarrant*, sen. of *Winchester*,

*Mercer* and Shop-keeper

*William Baylis*, of *Aldersgate-street*, *London*, Linnen-Draper.

*John Treikeld*, of *Newcastle upon Tyne*, Merchant.

*John Chauntrell*, late of *Aldermanbury Postern*, Distiller.

*John Woolfe*, late of *Brancutt-House* in the Parish of *Buckington* in *Warwickshire*, Dealer and Chapman.

*William Taylor*, of *King's-Lynn* in *Norfolk*, Merchant.

*Elizabeth Pickering*, late of *Norwich*, Brewer.

*Charles Newburgh*, late of *Exeter*, Merchant.

*John Smith*, of *Potworth* in *Surrey*, Mercer.

*Johnson Robottom*, of *West-Lynn* in *Norfolk*, Merchant.

*Thomas Noak*, of *Snellisbam* in *Norfolk*, Merchant.

*Joseph Cutlove*, late of *Malden* in *Essex*, Grocer and Chapman.

*William Knowles*, late of *London*, Merchant.

*Joseph Barham*, of *Fenchurch-street*, Grocer.

*Chesl Stedman*, of *Stow-Market* in *Suffolk*, Mercer and Draper.

*James Goodrich*, of *Sutterton* in *Lincolnshire*, Chapman.

*Robert Bradford*, of *Exon*, Vintner.

*Richard Trigge*, late of *Bristol*, Wine Cooper.

*John Cazalet*, late of *Hoxton-Square*, and now of *St. Georges's* in *Southwark*, Merchant.

*John Goodwin*, now or late of *Newbury* in *Berkshire*, Broker and Chapman.

*Thomas Kedington*, late of *Glensford* in *Suffolk*, Common Brewer.

*John Pearsal*, late of *Bristol*, Ironmonger.

*Thomas Stevens*, late of *Wisbech*, now of *London*, Merchant.

*Robert Metcalfe*, of *Threadneedle-street*, *London*, Bricklayer.

*William Richard Marler*, of *London*, Broker and Chapman.

FROM



FROM *Seville*. The Debarkation of the *Spanish* Troops was made the 29th past. The 30th an Action happened between the King's Army and that of the *Moors*, consisting of 22000 Men, in which the latter were totally routed. The *Spaniards* had 150 of their Men wounded and thirty killed, amongst whom were five Officers. The 1st Instant (or as others Advices say, the 2d) the *Spanish* Troops enter'd *Oran* and took Possession of it, and of the Fort of *Mazalquivir*; so that in three Days the Descent was made, the Enemies beaten, and the City of *Oran* with its Castles taken. The Army of the *Infidels* was to be reinforced with 10,000 *Moors*, and 6000 *Turks*, who were coming from *Algier*; but upon the News of the Defeat of the first, they turn'd about, and made the best of their Way home. The Number of the Slain on the Part of the Enemy is not yet known. Our Loss is said to be inconsiderable: But we have Reason to believe the King has lost a great many Men, the *Moors* fighting very desperately for near six Hours; and had they been equal with us in their Discipline, as they had the Advantage of the Ground, by all we can learn, the Victory would have been very uncertain. Eighty Pieces of Brass Cannon, 50 of Iron, and 12 Field Pieces, &c. were found in the City and Castles of *Oran*, besides a prodigious Store of Ammunition of War; Grain in abundance, a great Number of Sheep, Oxen and Fowls, with a considerable Quantity of Wool; the City and Castles having been provided for three Months.

From *Hanover*: That on the 12th Prince George of *Hesse* arriv'd there, and the next Day waited on his *Britannick* Majesty at *Herenhausen*; as did Prince *Nassau Siegen* about the same Time; and Count *Lenard*, who was sent on the Part of his Master, the King of *Poland*, to compliment

his Majesty upon his Arrival in his *German* Dominions. About the same Time the King finished the particular Review of the Troops encamped near *Hanover*, and seem'd to be much pleas'd therewith. The Baron *de Beveren*, great Marshal of the *Palatine* Court, arriv'd on the 20th, and waited on the King the same Day, to compliment him in the Name of the Elector *Palatine*, upon his safe Arrival in *Germany*.

From the *Hague*: That an End had been put to the Dispute about the Succession to the Estate of the late King *William III.* which could not be terminated since the Death of that Prince, between the King, of *Prussia*, Father and Son, and the Prince of *Nassau Orange*. This was brought about by Mess. *Lincius* and *Duncan*, Counsellors respectively to the King and the Prince.

From *Ratisbon*: That the Persecution of the *Protestants* in *Saltzburgh* still continues with great Rigour, especially with regard to the Children of the *Refugees*, whom they detain against the Will of their Parents; or, at least, let none depart till after severe Treatment. 12000 of these poor *Refugees* have at different Times pass'd by *Ausburg*, and 4000 more were soon expected.

From *Vienna*: That they had received Advice, that Duke *Theodore*, Sovereign Prince of *Sultzbach*, of the House of *Palatine*, died the 11th Instant, at *Duickelspiel*, in the 74th Year of his Age, and was succeeded by his Son Prince *Joseph Charles Emanuel* of *Sultzbach*, born in 1693, and married in 1717 to *Sophia Augusta*, Daughter of *Charles Philip*, Elector *Palatine*, who died in Childbed in 1728, but left a Prince, born June 15, 1724.

Towards the End of the Month.

## STOCKS.

S. Sea 100, 99 $\frac{3}{4}$ a $\frac{7}{8}$	Afric. 40 a 38
— Bonds 4l.	Royal Aff. 100 $\frac{1}{2}$
— Annu. 111 $\frac{1}{4}$	Lon. ditto 13 $\frac{3}{4}$ a $\frac{1}{2}$
Bank 150 $\frac{3}{4}$ a $\frac{5}{8}$	T. Build. 4 $\frac{1}{2}$
— Circ. 8l. 15	3 p. C. An. 98 $\frac{3}{8}$
Mil. Bank 111	Eng Copper 1.2 4
India 165 $\frac{1}{2}$ a $\frac{1}{4}$ $\frac{1}{2}$	Welsb dit. 1l. 15s.
— Bonds 1.6 19, a 7	Blank Tick. 7l. 01.

## The Course of EXCHANGE.

Amst. 35 2 a 1	Bilboa 42 $\frac{1}{2}$
D. Sight 34 10	Leghorn 50 $\frac{3}{8}$ a $\frac{1}{2}$
Rotter. 35 3 a 4	Genoa 53 $\frac{1}{8}$
Hamb. 34 2	Venice 48 $\frac{1}{8}$
P. Sight 32 $\frac{1}{8}$	Lisb. 5 6
Board $\frac{1}{2}$ us 32	Oport. 5 6 a 5 $\frac{7}{8}$
Cadiz 42 $\frac{1}{8}$	Antw. 35 10
Madrid 42 $\frac{1}{4}$	Dublin 10 $\frac{1}{8}$ a $\frac{1}{4}$

## Prices of Goods at Bear-Key.

Wheat 20 24	Oates 10 15
Rye 13 14	Tares 20 26
Barley 12 15	Pease 22 26
H. Beans 14 19	H. Pease 16 20
P. Malt 18 22	B. Malt 17 21

## Abstract of the London WEEKLY BILL, from June 27 to July 23.

Christned	Males 668	1314
	Females 646	
Buried	Males 732	1429
	Females 697	

Died under 2 Years old	580
Between 2 and 5	80
5	10
10	20
20	30
30	40
40	50
50	60
60	70
70	80
80	90
90 and upwards	16

1429

## Prices of Goods, &amp;c. in London. Hay 2l. 10s. a Load.

Coals per Chaldron 22 to 23	Sugar Powder best 54 a 59s.	Manna 18 a. 4s
New Hops per Hun. 1l. 10s. a 8l.	Ditto second Sort 49s.	Mastick white 4s. 6d.
Old Hops 2l. 3s. to 3l. 3s.	Loaf Sugar doubleres. 8d. half a 9d.	Opium 11s.
Rope Seed 19s.	Ditto single refine 56s. a 60s.	Quicksilver 4s. 3d.
Lead the Fodder 19 Hun. 1 half		Rhubarb 2s a 30s.
on board, 16 a 16l. 10s.	Grocery Wares by the lb.	Sarsaparilla 3s. 6d.
Tin in Blocks 4l.	Cinamon 7s. 6d.	Saffron English 26s.
Ditto in Bars 4l. 2s.	Cloves 9s. 1d.	Wormseeds none
Copper Eng. best 5l. 5s.	Mace 15s. 6d.	Balsam Copaiwa 2s. 10d
Ditto ordinary 4l. 16s. a 3l.	Nutmegs 8s. 6d.	Balsam of Gilead 18s.
Ditto Barbary 68 a 72l.	Sugar Candy white 12d. a 17d.	Hypocucua 6s. 7
Iron of Bilboa 14l. 10s. per Ton.	Ditto brown 6d.	Ambergreece per oz. 14s.
Ditto of Sweden 15l. 10s.	Pepper for home consump. 16d.	Wine, Brandy, and Rum.
Tallow 36s.	Ditto for Exportation 11d.	Oporto red per Pipe 32l. a 34l.
Country Tallow 39s. 6d.	Tea Bobea fine 10s. a 12s.	Ditto white 40l
Cochineal 17s. 3d.	Ditto ordinary 10s	Lisbon red 36l.
	Ditto Congo 10 a 14s.	Ditto white 26l.
Grocery Wares by the C.	Ditto Pekoe 14 a 16s.	Sherry 27l.
Raisins of the S. 29s.	Ditto Green fine 9 a 13s.	Canary new 26l.
Ditto Malaga Frailes none	Ditto Imperial 9 a 12s.	Ditto old 36l.
Ditto Smirna new none	Ditto Hyson 30 a 35s.	Florence 3l.
Ditto Alicant none		French red 36l. a 50l.
Ditto Lipra new 20s	Drugs by the lb.	Ditto white 20l.
Ditto Belvedere none	Balsam Peru 16s.	Mountain Malaga old 28l. a 30l.
Currents 38 a 44s.	Cardamoms 3s. 6d.	Ditto new 20 l.
Prunes French 21 a 22s.	Campfire resin d 16s.	Brandy Fr. per Gal. 6s. a 6s. 8d
Figs none	Crabs Eyes 2s 8d.	Rum of Jam. 7s.
	Tallop 2s. 2d.	Ditto Low Islands 6s. 4d. a 6s. 10d

The



GRAMMATICAL.

\* **A**N Account of the Eight Parts of Speech, so far as it is necessary for Children to understand them, before they proceed to *Propria Quæ Maribus*, and the other Parts of the *Latin Grammar*. For the Use of *Merchant Taylor's School*. The 11th Edition, corrected. Printed for J. and J. Bonwicke, price 1 s.

\* 2. A Practical Grammar of the *English Tongue*. In two Parts. Containing, 1. Instructions for the true Spelling, Reading, and Writing of *English*. 2. The Principles of Arithmetick, Geography, and Chronology, explained and suited to the meanest Capacities. For the Use of Schools. By *Tho. Dycbe*, late School-Master at *Stratford Bow*. Printed for J. Clarke, 12mo, price 1 s.

HISTORICAL.

3. The History of the Reformation of Religion within the Realm of *Scotland*. Containing the Manner and by what Persons the Light of Christian Evangel has been manifested unto this Realm, after that horrible and universal Defection from the Truth, which has come by the Means of that *Roman Antichrist*. Together with the Life of *John Knox* the Author, and several curious Pieces wrote by him; particularly that most rare and scarce one, intituled, The first Blast of the Trumpet against the monstrous Regiment of Women, and a large Index and Glossary. Taken from the original Manuscript in the University Library of *Glasgow*, and compared with other antient Copies. Printed at *Edinburgh*, and sold by *A. Millar* and *J. Gray*. Folio, price 1 l. 1 s.

\* 4. A Journey thro' *England*, in familiar Letters, from a Gentleman here, to his Friend abroad. The fifth Edition, with large Additions. In 2 Vols. 8vo. price 10 s.

5. *Histoire d'Angleterre* par M. de Rapin Thoyras avec les Remarques Curieuses de Mr. Tyndal traduites en François. N° 60. Printed for T.

*Apley*. Of whom may be had the former Numbers.

6. The History of *Essex*. N° 2. To be continued, price 1 s. 6 d.

7. Modern History. N° 98, 99, price 1 s. each.

8. The present State of the Republick of Letters for *June*, pr. 1 s.

9. The Historical Register. The second Quarter for 1732, price 1 s.

10. The Proceedings at the *Old Bailey*, during the last Sessions, pr. 6 d.

LAW.

11. Mr. *Shaw's* Practical Justice: Shewing the Power and Authority of that Officer in all its Branches: Extracted from the several Books hitherto written on that Subject, and digested under proper Titles, in an alphabetical Method. To which are added, great Variety of the most useful Precedents, inserted under their proper Heads: Together with an alphabetical Table of all those Statutes which relate to the Titles contained in this Work, and of the Titles themselves. The whole fitted for the Use of Justices of Peace, Coroners, Sheriffs, Clerks of Assize and of the Peace, Commissioners of Sewers, Overseers of the Poor, Surveyors of the Highways, Churchwardens, Constables, and others. The second Edition. Printed for Mess. *Ward* and *Wicksteed*. In 2 Vols. 8vo, price 14 s.

12. An Appendix to *Bibliotheca Legum*: Or, a List of such Law Books as were either omitted, or have been since publish'd, giving an Account of several scarce and uncommon Law Tracts. Many of which were publish'd between the Years 1650 and 1660, with their Dates and Prices. To which is added, useful to the Practisers of the Law, a new and compleat List of all the Law Books extant, (from *Magna Charta* to *Trinity Term 1732*) wherein is contain'd any *English* Precedents, giving an Account of their different Editions, Dates, and Prices. Compiled and sold by *J. Worrall*, price 6 d.

Mrs.

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